

James Smith



A treatise

of Morall phy-
losophye, containy-
ning the say-
inges of the
wise.

Gathered and Engli-
shed by Wil-
liam Balde-
wyn.

b

EWK

An Inck

A. T. G. 1875

of the year 1875

the year 1875

the year 1875

the year 1875

the year 1875

the year 1875

the year 1875

the year 1875

the year 1875

the year 1875

To the right ho-

norable the Lorde Edward

Beauchampe, Earle of Hart-

forde, Wylliam Bauldewyn wys-

sheth encrease of vertue,

honor, and lear-

nyng.



When I had synished
this tretise (right ho-
norable Lorde) I
thoughte it mete, ac-
cordinge to the good
& accustomed vslage
of wyrters, to dedy-
cate it vnto some woorthye personne,
whose thankefull receiuing and allow-
inge thereof, myghte cause it to bee the
better accepted of other. And forso-
muche as it was not of value to bee
geuen to anye aunyciente Counsayler,
whyche are all therein suffyciently seen
alreadie, I iudged it most conueniente

The Epistle.

to be geuen to some that were yonger:
Among whō for so much as your learninge,
and vertuous towardnes, was
greatly commended of diuers & sadꝝ
credible persons, I doubted not but ꝑ
your good disposition naturally taken
of youre vertuous parentes, woulde
take in wooꝝthe the gift of this simple
treatyse, whiche although it aunswere
not fully vnto your estate, yet disagre-
eth it not much with your age: whiche
with your good report & vertuous dis-
position, hath emboldened me to dedi-
cate it vnto you, rather than to anye o-
ther: humbly beseeching you to pardon
my boldnes herin, and to take in good
parte ꝑ simplenes of my gift. In which
so dooyng ye shall not onely ensue the
steppes of youre honourable parentes
in the pathe of their manifold vertues,
ioyned with verie gentilnes: but shall
also cause other ꝑ moze gladly to desire
it, to the great encouraging of me and
other

The Epistle.

other like, which for the commoditie of
our countrey, woulde gladly helpe for-
ward al honest & vertuous studies. A-
mong whom although I am the least,
bothe in age, learning, & wit, yet is my
good will not much behind the foremost.
And because that your lordship mai the
better knowe howe to vse this treatise,
& al other of moral philosophie, I haue
in my prologe to the reader shewed the
right vse therof: wishing that al to which
that reader y booke, should first note the
prologe: that philosophie may haue her
lawful prayse, the holy scriptures
theyr due seruice & reuerence, &
god his honour, worship,
and glory: Who kepe
your lordship, with
youre honorable
parentes, in
healthe
and felicitye.

Ame.

A.iiii.

(:):

The prologe to

the Reader.



Da Pericles had gathered
red an armie; makinge
expedicyon towarde the
battaille of Delophon,
hauinge his nauy readye
rigged, & at the poynte to launce forth
sodaynlye there chaunced so greate a
darknes through an Eclips of sunne,
that the day was as darke as it had
been nighte, insomuche that the starres
appeared: at which so sodayn and pro-
digious a wonder, the Pilote being a-
mased and affraid (as wer all diuers
of the souldiers) refused to sayle any
farther. Whiche when Pericles percei-
ued, whether it wer in contempt of A-
stronomye, or to encorage his astony-
shed souldiers, he toke his cloke & blind-
folded therewith the mariners eyes: and
at

The Epistle.

at the last vncouerynge them agayne,
he asked him yf he thought it any won-
der because his eyes had been couered a
whyle, and yet were neuer the worse
therfore. And whan the Pilote aun-
swered that it was not: Promozē is it
(sayde Pericles) although the Moone
shadowing the sunne, take awaye hys
light for a season. And so contemninge
a good admonicion, sent as the by god,
he sayled forwarde, to the destruction
of hys souldiers, besides the greate de-
trimēt of all the whole land of Grecia.

In lyke maner there be many nowe
adāyes, whiche as Pericles dispysed
Astronomie, dispise al other sciēces: de-
uising proper toys (as he did) to dash
the out of countenaunce, turning hed-
log through ignorance, into cōtēpt of al
good learning: Not oneli inuēting tri-
fing toys, but also wresting the holy
scriptures, which thei vnderstād not, to

The Prologe.

serue for their pious purpose. For yf it
chaunce them to be improved with any
of the good sayinges of the aunciente
Philosophers, which so plainli impug-
neth their vices, that thei be vnhabable by
good reason to refel it, than on goeth y
bzaen face, and a cloke must be sought
out of Scripture, either to deface all
Philosophie, or els to blinde mens eies
withal. But if they vnderstode y scrip-
tures, or if arrogancie would let them
learne to vnderstand them as they bee
truli meaned, than should they, confes-
sing their leud & wilful blindnes, be a-
shamed of their mani vices, & cease to
dispraise that, that is greatly to be co-
mended. For although (good Reader)
that philosophie is not to be compared
with the most holy Scriptures; yet is
it not vttreli to be despised: which (if me
will credite the holy Doctours) may bee
proued by y indgements of S. Augus-
tine, which in his boke *De doctrina christia-*

The prolog.

us. Cap. xi. exhorteth vs to y^e readinge
therof, saying: If they which be called
Philosophers, specially of Plato. hys
secte, haue spoken oughte that is true,
& appertinēt to our feith, we ought not
onli not to feare it, but also to chalenge
it as our own, frō them which are no
ryght owners thereof. For lyke as the
Egipcians had not onely Idoles and
greate burdens which the Israelites
dyd hate and flee, but also vessels, or-
namentes, and goodli Jewels of gold
and siluer, which the Israelites depa-
ring from Egypt vnder the colour of
borowing, stole priuilly frō them, not of
theyr own mynd, but by the comma-
dement of god, to turne that to a better
vse, which the Egipcians abused: So
in the doctrine of the Gentiles are not
only contayned superfluous and fay-
ned rites, with great burdens of vayne
laboure, at whiche we Christians fol-
lowyng Christe out from amonge the
vnbelieuing

The prologe.

Unbelieving Gentiles, shoulde vtterly
detest and auoide: but also much good
learnynge, mete for to serue the trueth
with some moſte profitable preceptes
of good maners, wherein are founde
some trueth, how to worſhypp the eter-
nal and only God. &c.

These bee the wordes, iudgemente,
and counſel of that moſt holy Doctour
concerninge philoſophie: the whiche if
many had wel remembred, which vn-
der y title of philoſophicall ſcience, haue
wyth Sophiſtie corrupted the true
ſence of holy ſcripture, neyther ſhoulde
there haue been ſuch cōtencion as now
reigneth euery where, neyther faultles
philoſophy haue been ſo much diſpiſed.
Yet thynke not ſoying Reader that I
allowe philoſophie to be Scriptures
interpretour: but rather woulde haue
it as an handmaide to perſwade ſuch
thiges as Scripture doth cōmaunde.
In whyche kynde whan it is vſed, thā
may

The prologe.

may al the prayles be verified therup
with which the auncient Philosophers
haue magnified it. Amonge whom
Demosthenes the most famous Ora-
toure among the Grecians, calleth it
namely the moral part, an inuencion &
gyfte of God. After whom Cicero, the
most excellent and eloquent Oratour
amonge the Romaynes, calleth it the
gyde of lyfe, and the expulser of vice.
These and many more lyke commen-
dacions, haue ben ther attributed,
whiche auance it exceedinglye, nei-
ther disagreeng wyth the holy Scrip-
tures. Wherefore euerye chrysten
man oughte dyligentlye to applye it,
namely þ moral part which god wrote
fyrst in the heartes of men, and after-
warde wylleng to haue euery man to
knowe it, he wrote it in the tables of
stone which he gaue to Moyses, pro-
myssynge by hym a rewarde for suche
thiges, which before wer obserued for
vertues sake. So þ Moral philosophie
maye

The prologe.

may wel be called þe part of gods laboꝝ
whiche geueth comaundement of oute-
ward behauiour. Whiche differeth fro
þe gospel, inasmuch as the gospel pro-
miseth remission of sinnes, reconciling
to god, and the gift of the holi gost, and
eternal life, for Christes sake: which
— promise is reueled to vs from aboue,
not able to be comprehended by reason,
accordeinge to the saying of. S. John.
The sonne which is in his fathers bo-
some, hath shewed it to vs. And as for
philosophie is nothing els, but the ob-
seruing and eschewing of suche thynges
as reason iudgeth to be good and bad,
in the mutual conuersacion of lyfe: to
whych god hath promysed a reward,
and threathned a punishment: so that þe
gospel is comprehended only by faith,
and Philosophie is iudged by reason.
Reason onli was the cause why al the
philosophers haue so extolled philoso-
phie, whyche considered that no thing
was

The prologe.

was so requisite and behouefull for
mans life, as to liue together well & lo-
ningli. For like as life cannot be main-
tained without meate and drinke and
other like good giftes of Nature: no
more could it continue long withoute
lawes and maners: the lacke wherof,
sainct Iohn in his Epistle argueth to
be y lacke of godlinesse, saying: If we
loue not our neyghbour whom we se,
how can we say we loue god whō we
see not: Whiche texte beeing well pon-
dered, maketh as muche for the com-
mendacion of Moral Philosophie, as
any of S. Paules do to the dysprayse
therof. Wherfore I hūbly beleeche thee
(most gentle Reader) to take in good
part this simple philosophical treatise,
and so to vse it as S. Augustine hath
taughte vs, taking the good, and lea-
uing the bad: neither reuerencing it as
the gospel, neither yet despising it as a
thing of no value. And sithens the holy
Scriptures

The prologe.

Scriptures are nowe come to lyghte,
and we Chrystians haue professed to
folowe and fulfil thesame, hauing also
innumerable blessings and rewardes
promised of god, for our so doig: let vs
be ashamed that a droppe or sparkle of
reason should doe more in the heathē
infidels (as we call them,) then all the
promises of god amōg vs, which take
vpon vs the name of christiāns. And let
vs so endeuour our selves, euerye man
in his vocation, to vse such mozell ver-
tues, and vertuous behaniours one
towardses an other, that our loue &
charitie vled towardses oure bre-
thren, may testifie our feith and
loue towardses God. To
whom be al prayse, ho-
nor, and glozy, for
euer and euer.

Amen.

CLoue, and Liue,
Ne quid nimis.

Of the beginning

of Philosophie.

Chapter. i.



Some perhappes seeinge we entende to speake of a kynde of Philosophie, wyl moue thys question more curpouse than necessary: tohere, & howe philosophie beganne, and whowet the inuenters therof, and in what nacyon. Of whyche sythe there is so greate diuersitye amonge wyrters, some attributing it to one, and some to another: as the Trasiangs to Orpheus, the Grecians to Linus, the Lybyangs to Atlas, & Pheniciens to Ochus, the Perciens to their Magos, & Assyryens to theyr Chaldees, the Indians to theyr Gymnosophistes, of whyche
Bud:

The first booke.

Buddas was chief, and the Italians
to Pythagoras, the frenche mē to their
Druides, bynynginge eche one of them
probable reasons to confirme herein
theyr oppynyons: It shalbe harde for
a man of oure tyme (in whiche many
wryttings are losse, or at leaste hyd)
fully herin to satisfie theyr questyon.
Nevertheless, forsomuche as GOD
hymselfe (as wytnesseth oure most ho-
lye scripatures) is the author and bee-
gynnyng of wyledome, yea wyledome
it selfe, whyche is called of the Philo-
sophers, sophia, therefore I suppose
that GOD, whyche alwayes loued
moste the Hebryes, taughte it them
first: yf ye aske to whom, I thinke (as
also testifyeth Iosephus) to hys ser-
uauntes Noe and Abraham, who
beyng in Assyria, taught it bothe to the
Caldees and to the Egypciens.
The sonnes of Seth were also study-
ous

ous in Astronomie, whiche is a parte
of Philosophye, as appeared by the
Pyllers, wherein after Moses fludde
(whiche they by theyr graunde father
Adam had knowlage of) their science
was founde by them engraue: and
after the fludde was by Noe and his
childzen, taught to other nacions, of
whiche I graunte that he whiche e-
uerie countrey calleth the fyrste fon-
der, hath been in the same countrey
better than the reste: as amonge the
Egyptians Mercurius Trismegistus,
or Hermes, whose woorkes boothe
dyuine and Philosophyall, excede
farre all other that thereof haue en-
treated. Neuerthelesse, the Grecians
(which haue ben alwaies desirous of
glozy) chalenge to themselves the in-
uencion therof, and haue therein taken
greate paynes, namyng it fyrste So-
phia, and such as therein were skiled,

Sophistes or wifardes, whyche so
 contynued untill Pythagoras tyme:
 whych beinge muche wiser than many
 other beefore hym, consydering that
 there was no wisedome but of God,
 and that God hymselfe was alone
 wyle, called hymselfe a Philosopher,
 that is, a loue of wysdome: and hys
 science, Philosophie. There were be-
 sides these Sophistes, an other kynde
 called Sapientes or Sages, as was
 Chales, Solon, Periander, Cleobo-
 lus, Chilon, Bias, and Pittachus: &
 thus there were in all thre sectes, that
 is to saye, wifardes whych were cal-
 led Sophistes, and sages whiche wer
 called Sapientes, & louers of wyle-
 dom, whych wer called philosophers:
 all whose science, was Philosophie,
 as wee maye call it, naturall wyle-
 dome. Of whyche the kynde called
 Ionica, beeganne in Anaximander,
 and

Of lines and answers.

and ended in Theophrastus. And the other kynd called Italica, began in Pythagoras, and ended in the Epicure.

Of the partes of Philosophie. Cap. ii.



Philosophie is sorted into three partes, Philicke, Ethicke, and Dialecticke. The office of Philicke is, to discern and iudge of the world, and of suche thynges as are therein: It is the parte of Ethicke, to treat of lyfe and maners: and it is the duetye of Dialecticke, that is Logicke, to make reasons, to proue and improue both Philicke and also Ethicke, whiche is morall Philosophie. Nowe as for Philicke, although it altogether be not from our purpose, for why, it conserueth the bodye in healthe, without which morall wisdom auaieth litle: yet because it is moze than wee maye
B.ii. accomplish,

accomplishe, shall bee omitted, and
 suche as therein haue delite, (whiche
 all oughte to haue, that loue theyr bo-
 dylye healthe) maye rede Galene,
 Hypocrates, Aristotle, and other
 suche, whiche thereof entreate plenti-
 fullye, absolutelye, and perfectelye.
 Logicke also, because oure matter is
 so plaine, that experience daylye pro-
 ueth it, shall not greatlye nede for
 oure purpose, whyche desyre rather
 to be playne and well vnderstanded,
 than eyther with Logicke or Retho-
 rike, to dispute and garnish oure mat-
 ter. But morall Philosophie, whyche
 is the knowlage of preceptes of all ho-
 nest maners, whiche reason acknow-
 lageth to beelonge and appertayne to
 mans nature (as the thyng in whiche
 we differ from other beastes) and also
 is necessarye for the cōly gouernaunce
 of mannes lyfe, shall here bee spoken
 of

Of lines and answers.

of: not reasoned to the tryall, but simple and rudely Declared: yet so, that suche as therein delite, althoughe not fully satisfied, shall not bee vterly Deceyued of theyr purpose.

Of the beginnyng of morall
Philosophye.

Cap. iiii.



Cressitie as I iudge (& that not without cause) was the first finder oute of morall Philosophye: and experyence, whyche is a trustie teacher, was the firste master therof. and taught suche as gave dyligēce to marke & considze thinges, to teache and instructe other therein. And because Socrates in a maner despylunge the other two kyndes of Philosophye, added thys as the third, and taughte it moze than anye of the
B. iiii. rest,

rest, therefore (because men muste be the beginners of mennes matters) I assente with Laertius, to call him the first beginner thereof. For althoughe euen emong the Atheniens, the Sages, as Thales, and Solon, bothe spake and wrote of like matter before hym, yet because he so earnestly embraced it, and equally placed it wyth the other twayne, he deserueth well the glozy of the first beginner thereof: and althoughe he wrote it not in bookes (for whiche as him thought he had a lawefull excuse, or rather a good cause) yet his disciple Plato hath wrytten such thinges of his teaching, as fewe so fullye wrote of beefore: whiche was as it is euidente, manye yeares before Iesus the sonne of Sirach, whose worke we for the puritie of the doctrine therein conteyned reuerence and honoure: whych he himselfe

Of shewes and answers.

hymselfe calleth it, is a booke of mo-
rall wysdome, though full of diuini-
tie, as are also manye of Platoes
worke, as witnesseth Saincte Au-
gustine. And therefore because So-
crates was before Iesus Sirach, I
referre the inuencion, I shoulde saye
the begynnyng thereof, vnto hym. As
for Salomons worke, are more dy-
uine than morall, and therefore I ra-
ther worshippe in him the diuinitie,
than ascribe the beginning of morall
Philosophie: wyth all men, and
exhorting them both to learne
and to folowe, those so di-
uine and holy counsels,
yttred by him in his
booke of Pro-
uerbes.

*

The fyrste booke

Of the kyndes of teachyng of morall
Phyllosophye.

Cap. .iiii.



Al that haue wrytten of
morall Phyllosophye,
haue for the most parte
taught it, eyther by pre-
ceptes, counsell, & lawes,
or els by Prouerbes, parables, and
Semblables. For whyche cause it
may wel be deuided into thre kindes:
of which the first is by counsels, lawes,
and preceptes: of whiche Licurgus,
Solon, Plocrates, Cato, and other
more, haue wrytten muche. Counsey-
ling and admonishinge men to vertue
by preceptes, and by their lawes frai-
nyng them from vice. The second kinde
of teaching, is by prouerbes and Ad-
ages: whiche kinde, of Philosophers
most commonly is vbled, in which they
shew the contrarieties of thinges, pre-
ferring

Of liues and answers.

ferryng alwaye the beste : Declaryng thereby bothe the profites of vertue, and the incōueniences of vices, that we considering both, maye embrace the good, and eschewe the euill.

The thirde kind is by Parables, examples and Semblables. Wherin by easie and familiar trutthes, harder thynges and moze out of vse are declared, that by the one the other maye be better perceyued and borne in minde: whiche waye our sauoure Christ himselfe, whan he taught the grosse Jewes any diuine thing, most commonlye vled. Parables, Semblables and examples, (though differing in sumwhat) drawe all to one ende, and are therefore of one kynde. The whych kind Esopus most of all vled, alludying & brynging vnreasonable thinges to teache and instruct men, in graue and waighty matters.

B. b.

The

The fyfthe booke

The order of this booke.

Cap. v.



If these three kyndes of
Moral Philosophy last
rehearsed, consysteth
this woozke, every kind
by it selfe sundred into a
booke, that it maye the

better be vnderstande of all that shal
reade the same: y matter of all whiche
three, is gathered out of the woorkes of
the mozte pure and aunciente Phylo-
sophers, & specially of these folowing.
Mercurius Trismegistus Hermes.
Pythagoras Italicus.

Chales Milelius.

Solon Salaminus.

Chilo Lacedemoniensis.

Bias Prienneus.

Periander of Corinth.

Anacharcis the Scythian.

Crius Nilon Cheneus.

Epimenides

Of lyues and answers.

Epimenides Cretensis.

Anaxagoras Cubulinus.

Pherecides the Sirian.

Socrates of Athens.

Xenophon of Athens.

Aristippus of Athens.

Plato Atheniensis diuinus.

Procrates.

Xenocrates of Calcedonie.

Archelaus.

Aristoteles Stagiritis.

Diogenes.

Plutarche.

Seneca.

And for so muche as the good
lyfe of a manne is cause of his better
estymacyon, the lyues of all these
befoze named, shall bee first shewed
in a booke by themselves: wherein
also, parte of theyr wyttye answers
are contained: whiche is sette foorth
onelye for thys purpose, that wee
Christians

Christians ashamed of our selues, to
beeholdyng the lyues of these hea-
then persones, may amende ours, and
folowe the good doctrine that they
haue taught vs.

In the seconde booke, whiche is
called the booke of preceptes and
counselles, shall bee declared what
these menne thoughte of God, of the
soule, of the world, of death, of frend-
shyppe, of counsell, of sciencie, of ry-
ches and of pouertie, with theyr wyrt-
tye sayinges of and concernyng the
same matters: After which their good
preceptes orderly shall folowe.

In the thirde booke, whiche is the
booke of Proverbes or piththye say-
inges, shal thynges bee shewed wor-
thye of memorye. In the ende where-
of shall folowe some of theyr pryn-
cypall sentences, drawn into Me-
tre, to the intente they may bee the
easelyer

Of liues and answers.

easelyer learned, and better kepte in mynde.

In the fourth booke, called the booke of Parables or Emblables, shall appeare the great zeale that the Philosophers alwayes haue had, to teache by al maner meanes that wit might ymagine, this so precious and nedefull a leuence, to all kynde of people. And yf it shall chaunce that in any of these bookes, through Ignorance, or Negligence, somewhat shall bee misordred, or not so fullye handled as it shoulde bee, and as the matter requyret : The excuse shall bee, that in this treatise no perfeccyon is pretended, and onelye is sette forth as a Chewie, to make men thereby desirouse, to haue the perfection of the thyng, which it repesēteth. And like as a whetstone although it be dull it self, yet causeth instrumētes
to

The first booke

to be moze keener: So by thys blunt
treatise, suche as are apte therunto,
shall be prouoked to set forth better.
This being in the meane whyle bled,
as a preparacion to others workes,
whych here vpon may folowe. Nowe
to the order and intente of the booke
beeing knowen, there is no
daunger, but that with
iudgement, the pro-
cesses may both be
read, learned,
and solo-
wed.

¶

Of lyues and answers.

The lyues and wittye answers of
the Phylosophers, and fyrste
of Hermes,
Cap. vi.



Or as muche as of all
the Phylosophers, of
whome we purpose to
wryte, Hermes, other-
wise called Mercurius
Trismegistus, is not onely the moste
excellent, but also the moste auncient,
therefore as he is most worthe, by
lyfe shalbe firste declared: whyche be-
cause it is not wholly set forth, nor al-
agreing in y^e which is set furth, ther-
fore geuyng credite to the moste true
wryters, it shalbe sette forth as they
amonge them by pieces haue preser-
ued it. Of whom Saincte Augustine
the worshipful doctour sayeth.

Atlas the Astrologian, the bro-
ther of Promotheus the Phylsion,
florished

flourished, and was hyghely accepted,
the same time, in whiche Moyses was
borne: whyche Atlas was graunde-
father by the mother side, to Mercu-
rius the elder, whose Nephew was
thys Mercurys Trismegystus,
whiche in the Egipcian tounge is
called Hermes. Howbeit some which
wryte of him, holde opinion that he
was Enoch, whiche as they saye, sig-
nifieth thesame in Hebrue, that Her-
mes both in the Egipcian tounge.
And so make him in the seventh de-
gree from Adam: reconing after this
sort. Adam begat Seth, the father of
Enos, the father of Cainan, the fa-
ther of Malalaell, the father of Ma-
tulale, the father of Jareth, whiche is
the father of Enoch: whyche oppynyon
(althoughe it bee not to bee bitterlye
reiested) yet is not suffyciente wyth-
out proofe, to bee believed. For Enoch
whom

Of lines and answers.

who they take for Hermes, was before Noes flud, in whiche al þ woorkes which wer witten, if thei had at þ time any vse of letters, wer drowned: but þ woorkes of this Hermes, of whom we entreate, are yet appearing in diuers languages, wherfore it shoud seme þ this was not he, except we shoud sai that he graued it in þ stone pillers, in which in time of the flud, Astronomie was preserued, which might wel be: & but that saint Augustine, & Pāphilus in his cronicle, and saint Jerom therupō, appoynt the cōtrary, might be beleued. For Iamblicus and diuers other, wyte muche of Mercurius pillers. And Mercurius was of suche fame among the Egipcians, that they put forth all their woorkes vnder his name. And the Poetes for hys syn-guler learning, make hym a God,

C.i.

and

and call him the messenger of Iu-
 piter, whom they call the god of hea-
 uen and gouerner of all. And it may
 be, that the pillers which the sonnes
 of Seth (of whose linage he was)
 made, wer grauen by him, which (as
 manye wyte) are full of learning,
 out of whiche as testifieth Iacobus,
 bothe Pythagoras and Plato, with
 dyuers other moe, learned philoso-
 phie. But thole pillers I woulde
 take rather to bee hys .ii. goodlye
 bookes, whiche maye verye well bee
 called Pillers: for why, they beare
 bothe diuinitie, (if with Lactancius
 I may so cal it) and also philosophy,
 which wer peradventure also graue
 in Sethes chyldrens pillers, and
 thereout drawen by some that hath
 been since. Of whiche .ii. bookes the
 first called Pymander, is so full of di-
 uinitie as may astonishe the wytes
 of

of such as therein shall reade: which
causeth saint Augustine to doubt
whether he spake such thinges as he
did, by knowlage of Astronomie, or
els by reuelaciō of spirites. Howbeit,
Lactancius douteth not to count hym
among the Cibiles, and Prophetes.
The other boke called Asclepi's, be-
ing but smal, cōteineth in it y^e whole
sume of naturall philosophie, out of
which I thinke no lesse, but that the
Philosophers haue lerned out their
sciēce. Tully & Lactancius (not shew-
ing in what time) say y^e there wer
fīue Mercuries, & that this is the fīst
whom the Egipcians call Theuth,
and y^e Greciens Trismegistus; and
that this is he which New Argus, &
was reuolēt of the Egipcians; and
gaue them lawes, and instructed the
in learnynge, and deuysed markes
and shapēs of letters after the forme

The first booke

of beastes, and trees. He was called
Trismegistus, because he was the
chiefest Philosopher, & chiefest priest,
and the chiefest kyng. He prophesied
of the regeneration, and beleued the
resurreccion of þe bodie, and the im-
mortalitie of the soule, and gaue his
subiectes warning to eschewe sinne,
thzreatning thē with the iudgement
of god, wherin they should geue ac-
coumptes of their wicked dedes. He
taught them also to worshyp God
with diuerse kyndes of ceremonies,
and taught them in all matters to
make theyr prayers vnto God, and
instructed the Ylandes in the know-
ledge of God. And whan he had li-
ued into a perfect olde age, he gaue
place to nature. Hys preceptes, pro-
uerbes and parables, shalbe spoken
of in theyr places.

Of
the

Of liues and answers.

Of Pithagoras.

Chapter. vii.

Pithagoras the philosopher, borne in Samia, was a ryche marchaunt mannes sonne, called Demarratus, howbeit he was rycher than hys father, whyche was not habile with his marchandise to get so much, as he despyed: for he was bothe ryche in abstynence from couetyse, and also in wysedome, whyche is the verpe rychesse: Of whyche in hys youthe he was so desyrouse, that he wente fyrste to Egypte, and after to Babilon, to learne Astro- nompe, and the begynninge of the worldes creacyon: whyche when he

C.iii.

had

had learned, he returned into Crete,
and Lacedemonia, to see Licurgus,
and Minoes lawes. In which whē
he was perfect, he went vnto Ceuo-
na, where was a people excedyng
ye geuen to luxurie, and all kynde
of vyce: amonge whome he so bee-
haued hymselfe, that he resourmed
them from their euyl maners, and
in small tyme broughte them to such
sobernes, that menne woulde ne-
uer haue thought it had been possi-
ble. For the wyues, that wer forsa-
ken of theyr hulbandes, and children
cast of by their parētes, he so instruc-
ted, that they wer receyued agayne.
He caused the weomenne also to sette
asyde theyr gorgious attyres, tea-
chyng them that chastitie was the
chiefe ornamente of honest weomen.
Thys Pythagoras (as sayeth Bo-
etius) was the inuenter of Musycke
among

amonge the Grecians, whiche he
foundede oute by the soundes of ham-
mers, wherof he wrote a booke,
whiche Boetius and Apuleius, trā-
lated into Latine. S. Augustine in
his. viii. boke De ciuitate dei, saith that
Philosophie was so named by hym,
whiche beefore was called Sophia.
For whan it was asked hym what
sciēce he was, he answered, a Phi-
losopher, whiche is a desyrer of wise-
dome, thynkyng it a great arrogan-
cie, to haue called himself wyse. Tul-
lius sayeth that Pythagoras spake
so wyselye, and so ornatelye beefore
Leoncius a kyng, that he wondring
at his wytte, and Eloquence, desired
him to shewe what science he knewe
best: to whome he aunswered, that he
knewe no science, but was a philoso-
pher. At which, for the newnes of the
name the king astonished, asked him

C.iiii.

what

The first booke

what was a Philosopher, and what
difference was betwene Philoso-
phers and other menne. To whome
Pythagoras sayde: Many lyfe see-
meth to me, to be lyke a congregacio
of people gathered to see a game, to
which men resort for sundry purpo-
ses: some by theyr owne actyuitie to
wynne the worship of the game, and
other some for lucre sake, to buye or sel
somewhat, and other some minding
neither to game nor to profit, come
onely to beholde and see what is
done: And in like maner men which
are come vnto this life, as out of an
other lyfe and nature, occupie them
selues with diligence, to get prayse
or profit: or regarding neyther, ap-
plye their myndes to searche and to
know the nature of thinges, whiche
sorte laste named, wee call philoso-
phers, it is to say, louers of wisdom.
Thus

Of lyues and answers.

Thus by this goodly parable he bittred hys minde, in the continuaunce wherof also, he praiseth and proueth his science to bee best, saying: Lyke as he which commeth to se the game only, is moze liberal, yea and moze to be praysed than the reste: so lykewise he which in this life geueth his minde to wysedome and knowlage, oughte moze to bee accepted than any of the reste. Sayncte Augustyne sayeth that he was well skylled in Rhetorike, which maye be very well, for in that tyme it was muche sette by, and none thought wise, that therin was ignozant. Valerius saith that his hearers worshipped hym so muche, that they thought it a greate sinne to forgette oughte whiche they heard of hym, in disputing any matter. His wordes were so esteemed, yf it was a cause good and sufficient

C. v.

in

In any matter, to saie that Pythagoras saide so.

He was so good a Philosopher, as scarce anye Deserueth to bee hys matche. He kept iustice so much, that after his death, the autoritye of his name ruled the people of Italie, which in tyme past was called Magna Grecia. He was so sparynge and profitable, that some thinke he neuer dyd eate anye dayntye meates. He taught many yonge men, whose aptnes he knew alwaies by their countenance, gesture and maners. And he with al his disciples, liued in common together, as well in loue, as in other maners. For he taughte them, that true frendship was, to make one hearte and minde of a greate many heartes and bodies. In so muche that Damon and Pythias whiche were of hys secte, loued so together (as saith

Of byues and confiders.

saith Valerius Maximus of Iohan
Dionisius the Tiraunt would haue
kylled the one of them, whiche desy-
ryng lycence to goe and dispose hys
goodes befoze his death, was graū-
ted hys request, yf he coulde gette a-
nother in the meane while. & would
be hys pledge, who yf he came not a-
gaine at the tyme appointed shoulde
dye for hym: hys felowe, not regar-
dyng hys lyfe so muche as hys true
frendship, became his pledge. And
other beeyng lette goe, came agayne
at his tyme appointed, to redeme his
felow from his death: whiche sayth-
fulnes in both, the tiraunt Dyonisi-
us seeynge, not onely forgaue them
both, but also desyzed that he myght
be the thirde of that felowship; that
had rather dye, than to faile in frēd-
shyppe. A notable example of moste
constante frendeshippe, and of good
instruccion

inſtruction therein. To one that asked him what he thought of womēſ wepyng, he ſaid: There are in a womans eyes, twoo kyndes of teares: The one of grieve, and the other of deceit. To a couetous man he ſaid: O foole, thy riches are loſt vpon thee, and are very pouertie: for why, thou art nether ſo warmer, better fed, nor richer for the. It was asked him if he deſyred to be riche, to whiche he answered, naye, ſaying: I deſpyſe to haue thoſe riches, whiche with liberalitie are waſted and loſt, and with ſparing, do ruſt and rot. To one that was gaylye apparelled, and ſpake vncomlye thynges, he ſaide: Either make thy ſpeche lyke vnto thy garments, or elles thy garments like vnto thy language. It chaunced a foole in Pythagoras preſence, to ſaie that he had rather bee conuerſaunte among

among women, than among Philo-
sophers, to which he said: yea, swyne
had rather lye rooting in durt and in
mier, than in cleere and faire water.
Being asked what newe thing was
in the world, he answered: nothing.
Being asked what was Philoso-
phy, he said: The meditacio or reme-
braunce of Death, labouring daily to
geat the soule libertie in this prison
of the body. He was the first among
the Grecians that held opinion that
the soule was immortall. He kepte
schole in Italie, & liued into a great
age, and after that he was dead, the
people reuerenced hym so much, that
they made a Temple of his house,
and woozshipped hym as a GOD.

He flozished in the time of Nabu-
chodonozet, king of Babilon. Hys
preceptes, prouerbes, and parables,
shall folow in theyr places.

Of Thales Milesius.

Cap. viii.



Thales (as sayeth Herodotus, Democritus and Duris) had to his father a noble manne, called Examinus, & to his mother Cleobulina, of y^e stocke of Cadmus and Agenor: and was borne (saith Plato) vnder Damastus Wynter of Athens, and is y^e first y^euer was called a Sage, or wylsman. He florished at Miletum what tyme Oseas was iudge in Israel, and Romulus Emperour of Rome: what tyme Sennacherib kynge of the Chaldees sente the Assyrians to inhabyte Jewrye, whiche after the countynge of Eusebius, was the 4550 yere from the creation of the world. This Thales was very wel learned, bothe in Astronomie and
Phylsophe:

Philishe: and wrote manye goodlye
 woorkes, & was a citezin at Mile-
 tum, as Phalerius writeth, & was
 come of a noble linage: who after he
 had dyspatched hys busynes belon-
 ging to the comen weale, gaue hym-
 selfe to the searching out of naturall
 causes. And surely he was a profita-
 ble counsailler to y^e common weale.
 For whan as Crelus Demanded to
 haue had his felowes, he would not
 graunt so it, which afterward whā
 Cyrus had gotten the victoꝝy, was
 cause of sauing their citie. Heraclides
 saith y^e he liued solitarilye, but some
 say he toke a wyfe, and had a chylde
 called Eridius, but other say, y^e he
 liued chaste al his life long: and whan
 it was asked him why he would not
 get children, he answered, because he
 would not be bound to loue thē. Whā
 his mother cried on him continually
 to

to take a wife, he would saye he was
to younge: and after ward whan his
youth was past, and his mother still
unfortunate, he woulde saye it was
out of season, and to late.

He woulde saye al wayes he was
bounde to thanke Fortune, but for
three causes chiefly: first because he
had reason, and was not a beast: se-
condely because he was a man, and
not a womā: thirdly because he was
borne a Grecian and no Barbarian.
He sayd there was no Difference be-
twene death and lyfe, and being ax-
ed therfore why he dyed not, because
(quod he) I shoulde than make a diffe-
rence. When he was asked toether
god know mens evil woorkes: Peta-
(quod he) and their thoughtes too.
To an aduouterer that asked hym
whether he might sweare & he was
no aduouterer, he saide: Perjurye is
not

not woozle then aduouttry. Whan
he was asked what thing was har-
dest: He answered: A man to know
himself: & what was easiest: He said,
to admonish other: what was swee-
test: For a man (saith he) to vse that
he hath: what is god: That p^r lac-
keth beginning and end. And whan
he was asked what was p^r most dif-
ficill & seldest seene thing: He aun-
swered: an olde Tyrant. A selde se-
thyng in dede, for God eyther taketh
them away befoze they be olde, or els
ere theyr olde age chaungeth theyr
heartes. Beeing demaunded how a
man might best suffer aduersite: To
see (sayed he) hys enemies in woozle
plight thā himself. It was axed him
howe we mighte liue best and moste
righteously: to which he answered:
In fleeing those thinges our selues,
whiche we reprove in other. Beeyng

ared who was happye, he sayde: he
that hath his bodily health, is for-
tunate in riches, not of a vain mind,
but learned. These are parte of hys
wittie answers, his preceptes, pro-
uerbes and Semblables shall bee
spoken of in their places.

Thys Thales as witneseth Ap-
pollidorus, liued .lxxviii. yeares,
Soficrates sayeth .xc. yeares, and
that he dyed in the .lviii. Olimpiade,
and flozished in Cresus tyme, to
whome he promised, that he woulde
cause the riuer Alin, to runne back-
wardes against the streame. There
wer mani more of this name, as tel-
lifieth Demetrius, Duris, & Dioni-
sius: but thys Thales Milesius the
sage, being old, & worne in age, died
of heat and thirst, whiles he behelde
a triumph. Some saie y as he went
foozthe of hys house to beeholde the
starres,

Of liues and answers.

starres, he fell down sodaynly into a pit, and was therfore mocked of an olde wyfe that he kept in hys house, with thys saying: O Chales, howe thynkest thou to comprehend those thinges that are in heauen, that cāst not see suche thynges as are before thyne eyes?

Of Solon Salaminus. Cap. ix.

Like as there is amōg writers great variance (as I sayd before) aboute y first Philosopher, even so is there great contencion, which wer y seuen sages: but as their variaunce maketh doubtful whiche wer y persons, so their whole cōsent assureth y there wer suche. And forbecause we entend, not so much to shew the persons and names, as their good doctrine, therfore it shalbe sufficient that a wyse and approued Philosopher

D.ii.

hathe

The first booke

hath sayd suche thynges as to them
are attributed: yet as for good cau-
ses, I haue allowed Socrates for
the fyrste morall Philosopher, after
Laertius mind, so doe I best allowe
Laertius iudgemēt in thys matter,
whiche sayth that these were they:
Thales, Solō, Periander, Cleobu-
lus, Chilon, Byas, and Pittachus.
Of whō although Periander were
a Tyrante, yet beecaue that for hys
good doctrine he hath of the learned
lōg time been allowed, therfore shal
he enioy y for me, whiche they haue
all geuen hym. Of Thales ye haue
hearde already, after whom Solon
is nexte, whiche was the sonne of
Erastides, and was bozne in Sala-
mina, and therof was called Sala-
minus. He gaue many good lawes,
and did many noble dedes, worthe
to be remembred: Amōg which this
is

is very notable. After that the Atheniens and Megarences, had made greate warre and soze slaughter betwene them, to haue had the seigniorie of his countrey Salamina, and wer both soze wried with warres, they made a lawe at Athens, that no man payne of hys heade, shoulde speake oz perswade oughte to challenge the Plande any moze. Than Solb beyng troubled and thoughtfull for hys countrey, fearynge lest with holdyng hys peace, he shoulde dooe smalle good to the common weale: & againe if he should speake it should be for hys hurt, soodainly fayned hym selfe madde: thynkyng therby, not only to speake, but also to dooe suche thynges as were forbydden. And dysguyfing hym selfe, he ranne abrode among þ hertles people, and there in the maner of a crier,

The first booke

he perswaded the people that which was forbidden, and stirred by theyr myn-des somuche, that incontynent they beganne warre, to obtayne the Plande, and so at last they got it. He perswaded them also to challenge Chersonesum a citie in Traci, affirming that it was their righte. And by thys meanes so wan the peoples loue, that they gladly woulde haue made hym ruler: but as sayth Soli-crates, he had a neighboz called Disistratus, which traiterousli endeouored to hurt him: wherof as soone as he had knowledge, he armed himself, & went into the strete, & whā he had called a great company about hym, he discovered Disistratus treason, & not onely that, but sayde also that he was ready to amend it, & would be glad to fight for hys libertie, saying: Pe menne of Athenes, I am wylser then

Of stues and answers.

then some, and valianter then other
some: I am wyser than those that
marke not Dilistratus: & I am ba-
liaunter than those, whyche know
hym, and dare not for feare shewe
what he is. But the Senate that
tooke Dilistratus part, sayd he was
madde: and whan he sawe he could
haueno redresse, he layed downe his
harneys beefore them, and sayde:
O countrey, I haue alwaies holpe
thee bothe with woorde and deede:
And then sayled into Cipres, and
there mette with Cresus, who de-
maunding of him whom he thought
happye, he sayd: Thelus of Athens,
and Byto, and suche other, whiche
al men spake of. Another time whan
Cresus had garnished himself rich-
ly, and was sette in hys hygh trone:
he asked hym, yf euer he had seene
a more gorgeous syghte: (yea & he)

D.iiii.

bothe

both Capes, felines, & Percockes,
 for their goodly colozs are natural.
 Fro Cresus he went into Cilicia, &
 there builded a citie, & after his owne
 name called it Solos. He made ma-
 ny good lawes for such as wer war-
 riers: For if any had gotte victoꝛye,
 he shoulde haue a greate rewarde
 for hys labour: & such as wer slayn,
 had their wyfe and chyldzen founde
 of the common purse euer after. He
 made a law, that no executoꝛ shoulde
 dwell with any ozphanes mother,
 noꝛ that anye shoulde bee executour
 to whome after the heyres death hys
 goodes shall beelonge. And that no
 ryng oz seale maker shoulde kepe the
 prynte of anye olde seale. And that
 whosoever had putte out a mannes
 eye, shall loose both hys owne for it.
 And that whosoever tooke oughte
 that was not hys owne, shoulde dye
 for it.

Of lyues and answers.

for it. And that if any gouerner wer
founde dzoonken, to dye for it. And
that no man shoulde geue any dow-
rye wyth hys daughter: with many
moe good lawes. Whan he was de-
maunded why he made no lawe a-
gaynst such as kylled their father or
mother: He aunswered, because it is
a desperate mischief. Being demaū-
ded how men might best kepe them
from breakynge the lawe: he sayde:
if suche as haue no wrong, be as so-
rre and carefull, as those that are
wronged. He would say to rich men:
Abundaunce groweth from riches,
and dysdayne oute of abundaunce.
He wrote many bookes, both of ver-
ses, lawes, & other matters, besides
many goodly Epistles. He florished
in the. xlii. Olimpiade, & was prince
of Athens the. iiii. yeare, whiche was
from the worldes creacyon .4605.
peres

The fyrste booke

yeares: he liued. lxxx. yeares, and died in Cipres, commaundyng his seruantes to carye his bones to Salomina, and there beeyng made in poulder, to sowe them aboute the Citie. Dylscorides writeth, y when he was asked why he wepte for his sonnes death, lith it profited him nothyng: He aunswered: euen for thys cause I wepe, because I can profit hym nothyng. Thus muche of his lawes, and aunswers: the rest of his sayinges, shall be spoken of in theyr places.

Of Chilo the Lacedemonien.

Cap. x.



Chilo the sonne of Damagetus, was bozne in Lacedemonia. He wrote many verses, & helde an opinion that

Of lyues and answers.

that man by reason, myght comprehend the foreknowledge of thynges to come, by the myghte and power of hys manhode. There were in hys tyme (as saith Solocrates & Damphilia) diuers offices: of whyche one was moſte noble, and the offycers called Ephori, whych were kynges felowes. Wherefore his bzother being angrye beecaule he woulde not take that office, ſith he himſelfe had been in it beefore: O bzother (ſayd he) I can ſuffer wronge, and ſo canſte not thou. This man (as Herodotus wyrteth in the firſt booke of hys hystories) ſeeing on a time Hipocrates ſacrifice and veſſels in Olimpo, to burne withoute helpe of ſyer, counſeled hym either to liue chaſt, or if he wer married to put away his wiſe, & ſley hys children. Some ſay y when Eſop (which was in his tyme) asked him

hym what Jupiter did, he aunswerea-
red: he mekeneth the mightie and ex-
alteth the lowlye. Beeyng demaun-
ded wherein the learned differed frō
the ignoraunte, he aunswered: In
theyr good hope. To hym that asked
what was hard, he said: to kepe close
secret counsaile, to kepe a man from
ydlenes, and to suffre wrong. He ly-
ued so wel, that whan he was olde,
he sayde that he neuer in hys lyfe, to
hys knowledg, hadde doone any e-
uyl: saue that on a tyme whan he
should haue been iudge amonge hys
frendes, and would doe nothing cō-
trary to the lawe, he perswaded one
to appele from hym to some other
iudge, & therby he myght both keepe
the lawe, and also hys frende. The
grekes reioised in him much, because
he prophecied of Cithera, an ylande
of Laconia. For when he had well

Of Synes and answers.

aduyfled bothe the nature and situa-
cion thereof: woulde to God (q he)
that eyther thys ylande had neuer
been, or elles that it had been drow-
ned as sone as it was seene: A woꝝ-
thye and Pꝛophetlyke saying. For
Demaratus fleing frō Lacedemo-
nia, counseled Perres to kepe a nauy
of shyppes in that ylande. And sure-
ly if he had perswaded hym thereto,
he should haue gotte great riches by
Grecia. And afterward Nicias, (af-
ter he had warred at Deloponesus)
ouercame that place, and made it a
refuge for the menne of Athens, and
afflycted sore the Lacedemoniens.
He was byrefe in communycacyon,
in so muche that byrefe speakynge
was of hys name, called Chilonia.
He was aboute the .li. Olympiade.
In whiche tyme **ESOPUS** the
Orator was in hys flowers: which
was

The first booke

was in the yeaere from the worldes
creacion. 4624. he died at Pilsa, saith
Hermippus, whyle he kyssed hys
sonne, that was crowned in Olim-
pia, beeyng ouercome both with ioy
and also wyth age. The reste of hys
sayinges shall bee spoken of in their
places.

Of Byas prienneus,
Cap. xi.



Byas Prienneus, (as
saith Diogenes,) was borne in Pri-
ena. His fathers
name was Teu-
tanius. Satirus
appointeth him þ
first of þ vii. sages. And many gesse
that he was very ryche. Phanodicus
writeth þ he redemed many wēches
of Messena, whiche were captiues,
and

Of Lynes and answers.

and brought them vp as hys owne daughters: and afterwarde, geuig the dowries, sent them home againe to their countrey, vnto their frendes. Not longe after, certayne fyshers founde a golden trestle oz triuete, on whiche was wrytten, Sapienti, that is to saye: Geue this to a wyse manne. Which whē the forenamed wenchs fathers hearde of, they sayde Byas was a wyse man, and sent it him: but whan he saw it, he sayd Apollo was a wyseman, and that he had sente it him. We finde y when hys countrey Prizena was besieged of Aliattes, he fed ii mules for y nones, insomuch that they were excedinge fatte, and droue them forth into hys enemyes tentes: which whā Aliattes saw, he was amased, thinking by the fatnes of them, that they had had greате plentie of al thynges. And therefore
myn=

The firste booke

mynding to areyse the siege, he sent a
messēger into the citie, to searche the
trueth. And whan Byas perceued þ
kinges entent, he made many great
heapes of sande to bee couered with
wheate, and shewed them to þ mel-
senger: which whan the king knew,
thinkyng that they had had greate
plentie of vitailles, made peace with
them, and sente commaundement to
Bias to come vnto him, to whiche
Bias aunswered: I commaūde the
king to eate onyons and to wepe. He
wrote about. ii. M. verses. Beinge
asked what was difficil: he saied: to
take in good wooꝝ the aduersitie af-
ter prosperite. On a tyme he sayled
amonge wicked men, and wan the
shyp was sore shaken with great tē-
pest, and those wicked men called v-
pon god: peace (q he) lest he see you
sailing frō hēce. To a wicked man þ
asked

Of liues and answers.

asked hym what was goodnesse, he
gaue no aunswere. And whā he as-
ked why he aunswered hym not, he
said: because thou enquirest of that,
whiche pertayneth not to thee. He
would say þ he had rather bee iudge
amonge his enemies, than amonge
hys frendes: for of hys enemyes he
shoulde make one hys frende, but a-
monge his frendes he shoulde make
one his foe. Beeyng asked in what
dede a man reioyled most, he answe-
red: whā he gaineth. He was a good
orator, and when he was very olde,
as he pleaded a cause for one of hys
frendes, after he had done his oraci-
on, being weary & faint in speaking,
he rested his head in his nephewes
lappe, whiche was his daughters
sonne: and whā his aduersary began
afresh and had finished, and the iud-
ges had geuen their sentence on hys

C. i.

lyde,

The first booke

side, whose part Dias tooke, althow
as the iudgemēt was ended, he was
found dead in his nephewes bosom,
which buried him worthely. And the
citizens of Siena, dedicated a chap-
pell to hym, whych is called Cento-
niū. He would say alwai þ greater
part are euill. The reste of hys say-
inges shalbe spokē of, in their places.

Of Periauder.

Cap. xii.



Periauder, as saith Hera-
clides, was bozne in Cor-
rinthe, hys fathers name
was Cipcelus: he married
a wife called Licides, whych was þ
daughter of Procleus, a kinsaunte of
Epidaure, and by her had two sones:
the one called Cipcelus, and þ other
Licophorne, of whych the younger
was very wise, but the elder was a
foole. This Periauder was wel lea-
ned,

ned, and wrote a booke of.ii. verses: neuertheles he was a tiraunt, & exercised so much his tyrannye, y^e all men did hate him: he was aboute y^e xxxiiii. Olimpiade in Solos time. And he executed his tirant. xl. yeres. Some say there wer two Periander, y^e one a tirant, y^e other a philosopher, whiche might wel be: neuertheles this tirant is he, whom Laertius reckoneth for one of the seven Sages, whose opiniō I allow not. For lyke as he for his euil doctryne disalloweth Orpheus to bee a philosopher: so I for his euill liuing, disallow Periander to be any of the seuen Sages, althoughe he haue written many wise sayinges. For as in philosophy nothing is lesse allowed thā ignoraunce, so in wisdom nothyng is moze abhorred than tyrannye, in whiche this Periander excelled: in
E.ii. somuch

so much that whē he was demaund-
 ed why he continued in his tyranny?
 beecause it is dangerous (quod he)
 for a man to yelde himselfe eyther of
 his owne accorde, oz els against his
 wyl. Neuerthelesse he would say (as
 wicked Hannibal said of peace) that
 whoso would reigne in suerti, ought
 to endeuoure them to haue theyr
 subiectes obediēte with loue, and
 not with force: And yet he hymselfe
 sought nothyng lesse. For on a tyme
 he beyng very angry, slong his wife
 beeing greate with childe, downe a
 payze of stayres, & trode her vnder
 his fete, and so kylled her: And sente
 awai his sonne Licophorna, because
 he mourned for his mother, & draue
 him vnto Corcira. And afterwarde
 whan he himselfe was verye old, he
 sent for hym agayne, that he mighte
 with his owne handes haue played
 the

the tyzaunt with hym; which when the menne of Cozira knewe, they put him to death themselves, to deliuer him fro his fathers tiranni. And whan Periauder heard that, rageyng in his furpe, he tooke all theyr childre, and sent them to Aliattes a tyzaunte to bee slayne: but whan the shyppe wherin they wer, appzoched vnto Samos, thei bowig to Iuno, were saued of the Samnites: which whan Periauder heard of, he being lxxx. yeare olde, what with sorowe and what with wodnes, died. This was his life, which should not haue been rehearsed, saue y for hys good sayinges, whyche shall bee spoken of in their places. Neither would we that ani man should take example hereby, but rather shoulde see howe shamefull a thyng it is, to haue the lyke condicions.

The first booke

Of Anacharsis.

Cap. xiii.



Anacharsis þ Scithian, was the loonne of Enurus, brother to Caduidus kynge of Scithia. But his mother was a Grecien.

By reaso wherof he was learned in both the languages, and toot much both of the Scithians and Greciens lawes, and also of warres and martiall affaires. Solocrates saith þ he was at Athēs in þ. xlvii. Olimpiade vnder þ prince Cucrates. And Hermippus saith þ he went to Solongs house, and whē he was at his gate, desired one of the house to tell Solō that Anacharsis was without, who desyred greatly yf he mighte, to bee his gest, & haue his acquaintaunce: whan the seruaunte had tolde Solon

Of liues and answers.

Ion his message, he sente hym worde
again, that he made geastes of bys
owne countrey folkes: which whan
Anacharlis heard, he went in bold-
lye, and sayed: How am I in my
countrey. And whan Solo saw his
wit and wisdom, he admitted him,
not onelye for a geste, but also for a
pryncypall frende. He had thys one
goodli saying, woorthye to be noted,
The vine bringeth forth. iiii. grapes:
the firste of pleasure, the seconde of
dronkenesse, and the thirde of so-
rowe. Beeyng asked what shoulde
cause a manne mooste to bee sober, he
saide: to behold, see, & remember the
filthy beastlines of dronkardes. Be-
yng on a time in a ship, after that he
knew it was but .iiii. inches thicke,
he sayd that they were nyghe death
that sealed. Beeing asked what ship
was mosie sure: that (quod he) that
E. iiii. commeth

The first booke

cummeth safe to the hauen. Whan
he was demaunded whether there
were moe dead than alyue: he asked
in whiche side he should count mar-
ners. Beyng vpbzayded of a man of
Athens, because he was a Scythia:
in dede (quod he) my countreys is a
reproche to me, but thou arte a re-
proche to thy countrey. To one that
asked hym yf a wysemanne myghte
mary a wife, he sayd: what thinkest
thou that I am: and when the other
affirmed that he was a wise manne:
wel (quod he) I haue married a wife.
When he was reproued of feareful-
nes, he sayde yf his fearefulnes cau-
sed him to abstaine from synne. To a
woman yf saide he was foule & yf fa-
uoured, he said: thou art so foule and
filthy a mirrour, that my bewty can
not be seen in thee. Whan it was ax-
ed hym why wysemenne would aske
counsell,

Of Synes and answers.

counsell, he answered: for feare of
mynnglyng their willes wyth thep
wittes. To a paynter that was
become a Whilicion, he sayde: The
faultes þ thou madest beefore in thy
woorkes, mighte sone be espied: but
them that thou makest now are hid
vnder þ pearth. For dead mens dys-
eases are buried with them. Being
asked what was both good and euil
to a man, he answered: the tongue.
He would say that the market was
a place appoynted for men to deceiue
in, and to apply theselles to auarice.
To a yonge man that was his gest,
whyche flaundred hym, he said: well
yonge man, if while thou arte yonge
thou canste not suffer wyne, whan
thou art old, thou muste be contente
with water. He was þ first (as some
thinke) that inuented the anker. He
was longe tyme with Solon, and
E. v. thence

thence returned into hys own coun-
trei, and there intending to chaunge
their lawes, & to haue established
Grecians lawes, was slayne of hys
brother with a harte, as he rode on
hunting, & whan he felt his deathes
wound, he said: I haue been preser-
ued in Grecia, by wisedome & lear-
ning: but at home & in my countrey,
I perish through enui. Some write
that he was slayn, while he was sa-
crificyng after the maner of the Gre-
cians. The rest of his sayinges shall
be spoken of, in their places.

Of Mison.

Cap. xliii.



If thys Mison is greate
variance amonge wy-
ters, and all throughe the
doubtfulnes of Apollos
answer. For whā Anacharsis axed
of Apollo who was wiser than he,
he

Of byues and answers.

he answered: Erius, Mison, Chene-
us: but some saye that Apollo sayed
not Erius, but Creus: & so they aske
what Creus is. Parmenides sayth
it is a village of Laconia, in whych
Miso was borne. But Solicrates
saith, that his father was called E-
teus, and his mother Choneum. Eu-
thyphron saith y he was of Crete, &
y Heraclides Ponticus was his fa-
ther: but Anaxilaus saith y he was
of Archadia: thus there is cōtrouersy
about him, in which I allowe beste
Solicrates mind. But after that A-
pollo had geuen this answer, Ana-
charcides being troubled therewith,
came vnto Mison, in the Sommer
tyme, and founde hym makynge a
share for hys plowe, and mockynge
hym therfore, sayed: Y wys Myson
it is no meete tyme to goe to plowe
nowe: No (quod he) but it is meete
ynough

ynough to prepare & make it ready.
 He luyed folitarily, and whan a mā
 by chaunce mette hym laughyng to
 hymself, & axed him why he laughed
 so, fith no mā was prefēt there with
 him, he answered: Euen therfoze doe
 I laughe. He wroote many goodly
 workes, and died whan he was. 77.
 yere old. His goodly sayinges ſhal
 be ſpoken of in theyꝝ places.

Of Epimenides. Cap. xv.

Theopompus ſayeth that
 Pheſtius was Epimeni-
 des father. Other ſay that
 Doliades was: other ſome
 ſaye Algeſiarchus. He was borne in
 Crete in a ſtrete called Gnoſ. This
 Epimenides being on a tyme ſent of
 his father into the countrey, to fetch
 home a ſhepe: about nonetide as he
 trauailed with ſ ſhepe on his necke,
 beyng weary, he went into a caue, &
 ſlepte

Of lyues and answers.

ſlept. lxxiij. yere. And whā he waked
he ſought for the ſhepe, and becauſe
he could not find him, he went backe
again into the ſelde, and whan he
ſaw that al thinges wer chaunged,
beig greatly aſtoniſhed, he returned
to the towne: & whan he would haue
entred into hys owne houſe, they aſ-
ked who he was: and whan he ſaw
his younger brother, he was ſo old ꝑ
he knewe hym not: but at laſte after
much cōmunicacion he told his bro-
ther al that had chaūced him: which
whan it was noiſed abroade, euery
man toke hym for one high in Gods
ſauoure. Wherefore on a time, whan
as ꝑ Atheniens were plagued with ꝑ
peſtilence, and wer counſailed of A-
pollo to pouрге their citie, they ſente
for Diceas and him vnto Crete: who
whā he was come to Athens, pour-
ged it in thys maner. He tooke ſhepe
both

The first booke

both white and blacke, and brought them into a shepecote, and suffered them to goe thence whither they would: commaundynge those whych folowed them, to sacryfye them to God, in the place where they fyrste laie downe: whych dooen the plague ceased. The Atheniens delyuered thus from destruction, gaue hym a great summe of money, & also a ship to cary him againe into Crete: but he forsakynge theyr money, onely desired their frendship, and so departed. A litle after that he was come home, he died, being. cxcvii. yeres old, as saith Phalogo: but as his countrey folke saye, he lyued. 299. yeares. He wrote many woorkes in prose and in verse, of whiche somewhat shall be shewed in their places. Some thike that he died not at that age, but sel a slepe agayne vntil an other tyme.

Of sayes and answers.

Of Anaxagoras.

Cap. xvi.

Anaxagoras was an exceeding wel learned man, and came of a good stocke : hys fathers name was Cubules. He was verie wyttie in Philosophy, and wrote muche thereof. He was of a noble courage and verily bettall. For why, he gaue awaye all hys patrimonie. And whan hys frendes reproued him therfore, and said y^e he toke no care for his goodes: what nede I (qu he) stith ye take care therfore. At last he went from them, and gaue his mind altogether to the study of philosophie, regardinge neither y^e commē weale, nor yet his own profit: insomuch that whā one asked him if he regarded not his countrey, he answered: yes, y^e chiefest thing y^e I care

I care for, is my countrey: pointing
with his finger, towarde the heauē.
He was in Terres time: And began
to treate of Philosophye at Athens
(as sayeth Valerius) when he was
but .xx. yere old, and taried there xxx
yeares. He sayd that the sunne was
made of burnynge Yron, and that
there were mountaynes & ballayes
in the Moone. Some sayde that he
tolde befoze of a stone that fell from
heauen into the flud Egys. To one
that asked hym if the mountaynes
Lampiaceni shoulde euer bee parte
of the sea: yes (quod he) yf the tyme
sayle not. Beeing asked for what en-
tente he was bozne, he sayde: to bee-
holde the heauen, the Sunne, and
mone. To a man that was very pē-
syue and heauye, because he shoulde
dye in a straunge countrey, he sayd:
be of good chere frende, for the waye
that

Of lines and answers.

that goeth downe to hell, is euerye
where. Sylenus wyrteth that in
Bynce Dimulus tyme, there fell a
stone from heauen, and that Anax-
agoras therethroughe helde oppny-
on that heauen was made of stones,
and that but for the great compasse
of the building, it would soodaynlye
fall. Sotion sayeth that he was ac-
cused for this & suche like matters,
and losse muche of hys goodes ther-
fore, and was banished. But other
wyte that Thucidides accused him
of treason, and he being absent, was
therfore condemned, at whych time
also hys chyldren dyed. And when
it was tolde him howe he was con-
demned, and hys chyldren dead,
as touchyng hys condemnacyon, he
sayde: nature hath geuen lyke sen-
tence bothe of my condemnners and
me. And as touchyng his chil dze, he
f.i. sayde:

The first booke

sayde: I knowe that I begot mortall creatures. Neuerthelesse afterwarde he was saued by Pericles, and departed from Athens vnto Lamplacum: and beeing .lxii. yeares olde, dyed there. Beeing asked of the Citie, if he woulde haue any thyng done for hym: he willed that the same moneth in whiche he dyed, the chyl- dren of the towne should yerely plai: And that they should kepe that cus- tome for euer: which graunted, they buryed hym honorably, and set vp a goodly Epitaphe vpon his tounge. Hys goodly sayinges shalbe spoken of in theyr places.

Of Phericides.

Cap. xvii.



Pericles the sonne of Badis (as sayeth Alexander) was a Syryan borne, and was an hearer of Pittachus. Theopompus

Opompus affyrmeth him to be þ first
that euer wrote of nature, and of the
gods, among the Grecians. Many
meruailes are writte of him. For as
he walked by þ sea side at Samos,
beholdyng a shippe sayling swiftly
with full sayles, he prophced that
within a lytle whyle, it shoulde bee
drowned: And as he saied it came to
passe euen in his owne syghte. After
that he prophced (as there was in
dede) that the third yeare after, there
shoulde be an earthquake. Not longe
after whan he was at Massena in
the same place, he counsayled one
Derilaus a straunger, to geat hym
thence, and all hys householde, with
as muche speede as might bee: whose
counsayle he not regarding, was ta-
ken not long after, with the towne &
al, of his enemies. He would say to þ
Lacedemonians, that neyther golde

The first booke

nor siluer ought to bee worshypped,
and that Hercules in hys slepe gaue
hym that commaundement: whyche
Hercules also the same tyme, com-
maunded the Princes to obey Phe-
ricides: Some apply this to Pytha-
goras. Hermippus sayth, that whan
there was great warre betwene
Ephesians and Magnesians, he be-
ing desirous y^t the Ephesians might
wyne the victorie, asked one that
passed by, of whence he was: whom
confessynge hymselfe to be an Ephe-
sian, he commaunded to drawe him
by the legges, and to laye him in the
Magnesian fielde, sayinge: Desyre
the citizēns that whan they haue got
the victorie, they burie me (whyche
am Phericides) in thys same place:
whyche when the Citizēns knewe,
they were in good hope of victorie.
And the nexte daye, they overcame
the

Of lines and answers.

the Magnesians in battail, & found
Phericides dead, & buried him ho-
nourably. But some say that he flong
hymselfe downe headlonge from an
hyll called Coziciam, and so to haue
dyled, and to be buried at Delos. O-
ther some say, that he died, being co-
sumed with lice. Aristoreus sayth,
that whan Pirhagozas which came
to visit him, demaunded how he did,
that he putting hys finger out at the
dore, said: behold thy self, which aun-
swer afterward amog learned men
became a byworde. He wrote an E-
pistle to Thales, wherin he prophe-
cied of his own death, saying that he
swarmed ful of lye, and that he had
a feyuer: & whan any of hys frendes
axed how he did, he shewed them his
lowly synger out through the doore,
and desyzed them that the nexte day
after thei should come to his burial.

The first booke

Of Socrates.

Cap. xviii.



Socrates (as sayeth Plato) the sonne of Sophroniscus, a Lapidarye, and his mother Phenareta a midwyle, was borne at Athens: a mā of a woonderfull wytte, and as some saie, was an hearer of Anaxagoras and of Damon. But Duris sayeth that he was a seruaunt, and that he graned in stone, and that the Gracie, thre goodli images, wer of his carring: wherfore Timon calleth him a carrier of bones, and a bayne Greke Poete, and a subtil oratour. For in his oraciōs, he was sharp & prompt, & was therfore forbidden to teache it, by 30. Tyrauntes, as saith Xenophon. But (as sayth Fauozinus) he with hys disciple Eschines, opened the fieldes of the oratorye crafte. He
gote

gote money to fynde hymselfe wyth-
al, by hys handy worke: from which
Crito deliuered him, because of hys
wysedome, and became hys scholer,
as Bizantius sayeth. But after that
Socrates perceiued y^e there was no
fruite in the speculation of naturall
Philosophie, and that it was not
greatly necessary to y^e outward ma-
ners of lyuing, he brought in y^e kind
called Ethicke, that is moral Philo-
sophie. and taught it dayely bothe in
the shoppes and stretes, and exhorted
the people chiefly to learne those
thynges, which should instructe the
in maners, which wer nedeful to be
vled in theyr houses. He vled some-
tyme, throughe vehemencye of hys
communicacion, to shake hys hand,
and styre hys finger, yea & to pluck
hymselfe by the heere also, and was
theresore mocked of many, whyche

The first booke

he suffered pacientlye . And was so
pacyent, that whan one had spurned
him, he suffered him: and being axed
why he stroke not agayne, he asked
yf an Ass had kycked hym , yf he
should kycke agayne. Whan Euris-
pedes had geuen hym a woozke of
Heracitus to reade, and asked him
what he thought by it, he answered:
suche thinges as I vnderstande are
very mystical, and so I thinke those
be whyche I vnderstande not : But
surely they lacke some Apollo to ex-
pounde them. He toke greate care in
the exercise of his bodye, and he was
of a comely behauiour: he was also
a good warryer, for whan Xeno-
phon was in the warre fallen from
hys horse, he caught hym and saued
him. Another time whā the Atheni-
ēces fled al a way hastely, he himself
went leyslerlie alone, lookinge backe
often=

Of lyues and misfivers.

ostentimes priuely, and watching to reuenge hym, yf any man wyth hys swoerd durst vêtre to inuade his felowes: he warred also by sea, & whā he had valiauntly fought and overcome his ennies, he gaue willingly the victoꝛye to Alcibiades, whom (sayth Aristippus) he loued greatly. He was of a constant minde, and of inuincible reason, and exceding carefull soꝛ the commen weale, he was also thꝛistie and continente. When Alcibiades woulde haue geuen hym much lime and lande to bulde hym an house, he saide: if I lacked shoes, & thou wouldest geue me an whole hide to make me a paire, shoulde I not be mocked if I toke it: When he behelde many tymes the multytude of thynges that wer solde, he woulde saye: Good Lorde, so many thynges there be that I nede not. He woulde
saye

lase commonli, that golde, filke, and
 purple, and other suche thinges, wer
 more mete to set forth tragidies, thā
 necessarye to bee vsed. He lyued so
 sparely and temperately, that many
 times when there were plagues in A-
 thens, he onelye his selfe alone was
 neuer sicke. Aristotle sayeth that he
 had two wyues, the fyrst Xantippe,
 of whom he begat Lamprocles: and
 þ other Mirtone, Aristides daugh-
 ter, whō he toke without any dow-
 ry, of whom he begatte Sophro-
 niscus, and Menexenus. Satirus &
 Hieronimus Rhodius saye, that he
 had both at once. For the Athenien-
 ces being consumed with warres, &
 mozaune of people, to augmente the
 citie, decreed that euery man should
 haue two wiues: the one a citezen, &
 the other what he would, to begette
 chyldren of both: whyche lawe So-
 crates

Of byes and answers.

crates obeyed. He despyled greatly
suche as were proude and high min-
ded, and wzanglers. He glorped
greatly in pooze fare. And saide that
suche were moſte lyke vnto god, as
lacked feweste thynges. He hadde a
greate gyfte both in perswadinge &
also in diſwadyng. For he (as ſaith
Xenophon) perswaded a yonge man
whiche was mercilesse and cruell a-
gainſt his mother, to reuerence her:
he dyſwaded also Platoes bzother,
which was desirous to haue come in
to the common weale, & caused hym
to leaue of, because he was rude and
ignozaunte in thinges. Being asked
what was the honoz of yong mē, he
āswered: to attēpt nothing to much.
To him y^e asked him whether it wer
better to mary oz no: he sayd: whiche
soeuer y^e doe, it shall repente thee. He
would say y^e he wōdzed much at mē
whiche

The fyrste booke

whiche wyth great dyligence, ende-
uored to carue and make stones like
men, and toke so litle hede to them-
selfes, that they both semed and wer-
lyke vnto stones. He exhorted yonge
men to beholde themselues ofte in a
lokyng glasse, to the entente that yf
they were betwtyfull and well four-
med, they shoulde doe suche thynges
as becommed they; Chape; but and yf
they were yll fauoured, that they
shoulde wyth learnynge and good
maners hide their deformitie. When
he on a tyme had bidden many riche
men to dyner, and his wife Xantipa-
pe was ashamed of the small prepa-
raunce that he made, he sayd; bee cō-
tente wife, for yf our geastes be sober
and honeste men, they wyll not des-
pyse thys chere: and again yf they be
riotus & intemperat, we shalbe sure
they shall not surfete. He saied some
lyued

Of lyues and answers.

liued that thei might eate: but he did
eate, that he might liue. Beeing on a
time reuiled, & asked why he spake
nothyng: because (q̄ he) that which
he speaketh, pertaineth not to me. ¶
that men could now adayes so take
such matters. An other time whan
it was tolde him that one had spoke
euil by him, he said: he hath not lear-
ned as yet to saye well. Whan Alci-
biades tolde hym he could not suffer
the frowardnes and scolding of Xā-
tippe, as he did: no (quod he) but I
can, I am so bled therewith: cāst not
thou at home suffer thy gaggelynge
gele: Yes (quod Alcibiades,) for thei
laye me egges: mary (quod Socra-
tes) and so dothe Xantippe bring me
foozth childzen. On a time whan his
wife in the open strete plucked hys
cloke frō of his backe, & some of hys
acquayntaunce counsayled hym to
haue

The first booke

haue stroke her therfore, he said: yea
sys ye saie well, that while we wer
brawling and syghtyng together, e-
uerie one of you myghte crye: nowe
to it Socrates: Cya, wel sayd Xan-
tippe, the wittiest of the twayne. He
counsailed that men should so goe to
their wiues, as hozsemen do to their
sperce hozses. With a preatye simil-
tude, he couloured his pacience, say-
ing: lyke as an hozse beeyng broken
of an hozse keper, suffereth euer after
anye man to ryde vpon hym: so I by
vse of Xantippe can suffer all other
folke. Finallye, he daylye saying and
dooyng suche thinges, was prayled
of Apollo to bee the wisest man that
liued. At which diuers being displea-
sed, and because that he proued some
whyche thoughte themselves verie
wyle men, to bee verie fooles: they
not contente, conspired against him,
and

Of synes and answers.

and accused hym, saying: Socrates
breketh the lawes of the citie which
haue been geuen of oure elders, sup-
posing that there are no goddes, and
bzinging in other new sprites: (For
Socrates helde opinion that there
was but one god, which was with-
out beginninge, and endinge, which
had made and gouerned al thinges,
and that þ soulē of man was immor-
tal, and þ euerye man had. ii. spirites
assigned hym by god, whiche he cal-
led Demones, of which he saide the one
shewed him thinges to come, & ther-
fore he despyled theyr goddes, and
would not woozshippe them:) and a-
gainst right and lawe he cozrupteth
oure youth: wherefore lette him dye.
Whā thys was put vp against him,
Lisias a philosopher wrote an Apo-
logie for him, which whā he read, he
said: Lisias, þ oraciō is good and ex-
cellent

The first booke

cellent, but surely it is nothyng mete
for me (for why it was moze iudicy
all than should seme mete for a Phi-
losopher:) and whan Lysias demaun-
ded of him lithe it was good, why it
was not mete for him, he sayd: Gar-
mentes and shoes mai be both good
and sayre, and yet unfitte for me.

But while he was iudged, it is said
that Plato stode vp in his defence, &
could not be suffered. And so he was
condemned by .lxxx. iudges, & cast in-
to prisō. For whō þ prince of Athēs
was very sozy, but the sētence which
þ iudges had geuē vpō him, whyche
was þ he should drinke poisō, could
not be reuoked. The king had a ship
fraight w̄ sacrifices whiche he offe-
red to his idols, which than was a-
bzode, and he woulde neuer geue a-
ny sentence vpon any mans deathe,
befoze it came to Athens. Wherfoze
one

one of Socrates frendes called Inclites, counsellled him to geue a certain summe of money to the keepers, to let hym scape away secretly, & so to goe to Rome: but Socrates sayd he had not so muche. Than sayde Inclites: I and thy frendes haue so much, which we will gladly geue to saue thy life, if thou wilt. To which Socrates answered: I thanke you and my frendes, but sith this Citie wherin I must suffer my deathe, is the naturall place of my byrthe, I had rather dye here then els where: for if I die here in my cuntrey without deseruing, onely beecause I re- proue their wickednes, & their wor- shipping of bayn ydols, and would haue them wourship the true God: if these men of mine owne nacion per- secute me for saying & mayntayning truth, euen so wil strangers wherfo-

The first booke

euere I become: for I wil neuer spare
to sai þe trueth. And surely strangers
woulde haue lesse mercy on me than
mine owne cūtrei folkes. Being thus
minded, he continued stil in prielson,
teachyng hys scholers which resoz-
ted to hym, many thynges bothe of
the compolicion of elementes, & also
of þe soule: but woulde wzite nothing:
for he sayd þe wysedome ought to be
wzitten in mennes heartes, and not
in beastes skynnes: neuerthelesse his
disciple Plato wzote welny all that
he taught. A litle befoze he shoulde
be putte to death, he desyzed that he
might bathe hymselfe, and saye hys
oracions: whiche he dyd, and called
hys wyfe and chyliden, and gaue
them good instructiō. And whan he
wēt toward þe place where he shoulde
finishe his lyfe, his wyfe wente after
hym, cryng: Alas my housbande
dyeth

byeth gyltlesse: to whome he sayde:
why woman, wouldst thou haue me
bye otherwise: and sente her awaye.
So when the cup of popson was de-
liuered him to drinke, his frendes be-
ganne to wepe, wherfore he blamed
them, saying: I sent awai the womē
because they shoulde not doe as you
do. Than Pollidozus profered him
a pꛛecyous garmente to dye in, to
whome he sayd: hath not myne own
coate serued me to liue in: why than
may it not aswell serue me to dye in:
And than after he had commended
hys soule to God, he dranke the con-
fessio. And as he was in trauayle of
death, one of hys disciples sayde: O
Socrates wel of wisdom, yet teache
vs sūwhat while thy speche lasteth:
to whom he answered: I can teache
you none otherwise now dying, than
I taught you in my life time. Thus

The first booke

finished he his most godly life, being
lxx. yeres olde. his goodly sayinges
shalbe spoken of in theyr places.

Of Xenophon. Cap. xix.



Xenophon the sonne of
Gylius, was bozne
at Athens, he was
chamefast & excreading
beuotiful. It is sayd y
Socrates mette hym in a narrowe
lane, and would not let him passe til
he had aunswered hym to dyuerse
questions: & whā he axed him where
mē wer made good and bad, wher-
at he stayed & could not tel, Socra-
tes saide: come w me, & learne. And
so he did vntil such time as he went
to Cyprus, whose fauour he obteyned
and beecame in greate reputacion
with him, & wzote all his actes. He
had a womā called Philecia which
folowed him, by whom he had two
children

children. He had muche trouble in
hys lyfe, and was banished, and fled
from place to place, tyll he came to
Corith: where he had an house. And
when the Athenienses entended to
succour the Lacedemonians, he sent
hys two sonnnes called Diodorus,
and Gyllus, to Athens, to fyght for
the Lacedemonians: from wherthe
battayle Diodorus returned, with-
oute dooyng anye greate feate: but
Gyllus fightyng manfully among
the horsmen, dyed about Mantinia.
And when Xenophon (whiche was
dooyng sacrifice with hys crowne
on hys head,) hearde that hys sonne
was dead, he put of hys crowne: but
when he afterwarde heard that he
dyed fighting valiantly, he put it on
agayne, not so sozry for hys death, as
ioyous for hys valiantile. He died at
the citie Corinthum, as sayeth De-

The first booke

mettrins, being very old: a man both
good and valiaunt, expert in ryding
and hunting, and greatlpe skilled in
marciall affaires, as appereth by his
wozkes. He was also religious, and
much intentiue about sacrifice, and
was a folower of Socrates. He
wrote .xl. bookes, entituled eue-
ry one by a soondry name:

¶ Tucidides wroote
thes which by
negligence
were

lost, he brought to lyghte. And was
himself so pleasaunt in his stile, y he
was called y muse of Athēs. There
wer more of this name, of whom
thys is the chiefe, whose good
sayinges and preceptes,
hereafter shall bee
touched.



Col



Aristippus, (as saith Eschines,) came to Athens, to heare Socrates, whose excellent wisdom was spoken of euery where. But whan Socrates was dead, he flattered Dionysius, and became a courtier. He was a mery witted fellow, & could forme himselfe mete to all tymes and places, insomuch that Diogenes called him the kinges hounde. Whan he on a tyme had espyed Diogenes gathering hearbes, and makynge potage, he sayde: if thou Diogenes couldest flatter Dionise, thou shouldest not nede to make wortres. To whō Diogenes saide: if thou also couldest be content to eate and gather wortres, thou shouldest not nede to flatter Dionise. When one made hys boaste

¶.iiii.

that

. The first booke .

that he had learned muche : he sayde
that learnynge consysted not in the
greatnesse , but in the goodnesse. To
one that made great bragges of his
swimming, he sayd: Art not thou a-
shamed to boast of this whiche eue-
ry Delphin can doe: Being repro-
ued because he hyzed a Rethoriciē to
pleade hys cause, he sayd: whan I
make a banket I vse to hyze a coke.
When his seruaunt which iourneied
with him, was tyzed with þ waight
of the monei whiche he caried, he said:
that whiche is to heauy cast out, and
that whiche thou canst, carye. Byon
laieth, that as he sayled, perceyuing
that he was in a Pirates shyppe, he
tooke his money and counted it, and
than (as agaynst hys will,) let it fall
out of hys hand into the sea, & mour-
ned for it outwardlye, but sayde
inwardlye to hymselfe: it is better
that

that this be lost of me, than I be lost
for this. Dionisius commaunded that
al his seruantes should daunce in pur-
ple robes, whiche Plato woulde not
do, saying: I wil not putte on a wo-
mans garmēt. But Aristippus dyd,
& whan he began to daunce, he said: in
drunken feastes the sobre offend not.
It chaunced þ he sued to Dionisius
for a frend of his, & being denied, fell
dowen befoze his fete, and whan he
was reprovēd therfoze, he sayde: I
am not in the faulte, but Dionisius,
which hath eares in his fete. This, &
mani like aunswers he gaue, which
whoso listeth to reade, mai loke in þ
Apothegmes of Erasmus, were he
shall find enough: which because it
apperteyneth not greatli to our pur-
pose we will omit, & entreate of his
good preceptes & proverbes in the
places therto appoynted.

Of Plato, Cap. xxi.



Plato the sonne of Ariston and Pericander, of Solons kynde, was borne at Athens, in the yere and daye that Apollo was borne, as wytnesseth Apollodorus. Whiche was in the lxxxviii. Olimpiade, and dyed being lxxxiij. yeres old. It is sayd y^e whan he was borne, there came a swarme of Bees, and hyued in hys mouth: which Socrates interpreted to be a sygne of hys greate eloquence. He was a goodly man of persō as saith Alexander, and was therfore called Plato, which some saye was for his eloquence, & some for his great forehead. He exercised hymselfe in hys youthe, in wrastring, and suche lyke feates: and gaue hys mynde also to payntyng, and to wyte Poelies, Metres,

Of lyues and answers.

Meters, and Tragedies. He had a small voyce and an eloquent tonge. Socrates dreamed y^e a swāne let fall an egge, which hatched in his lappe, & whan it was fethered, it flew bp on high, and song excedyng sweete songes: and the next dai when Platoes father brought him to schole to Socrates: ¶ (¶ he) this is the swan that I dreamed of: and whan he had learned much, & should come before Dionise to a schole game, wherein learned mē should shew their goodly Meters, and piththy writings, wherein who y^e excelled had a greate reward: when he had herd Socrates declare his, Plato flōg his own into the fyer, saying: ¶ fyer, Plato hath the nede of thy helpe. And whan Socrates was dead, he wēt into Itali, to Philolaū, which was of Pythagoras sect. From thence he went
into

The fyrste booke

into Egypt, to heare the priestes and
the prophetes: where being sore sick,
he was healed by one of the priestes,
with sea water, by reason wherof, he
sayde: The sea ebberh and floweth
all maner diseases. He sayd more-
ouer, that all the Egyptians were
Philisyons. He determyned also to
goe to the Magicians, but by meanes
of the warres that were in Asia, he
chaunged his purpose, and returned
to Athens: where he abode, & wrote
many goodli woozkes: and drew to-
gether, Heraclitus, Pythagoras, and
Socrates reasons. And in sencible
thynges, he preferred Heraclitus:
and in thynges that pertayned to
intelligence, he tooke Pythagoras
parte: and in ciuill matters and mo-
rall philosophie, he esteemed moste
his master Socrates. And dyue these
iii. partes of Philosophie into one
bodye.

Of lynes and answers.

bodre. Satirus sayeth that he gaue
an hundred ponde to Philolaum,
for thre of Pithagoras bookes. He
sayled thysle into Sicill to see the
countrey: wheras Dionisius the ty-
raunt, Hermocrates sonne, compel-
led hym to talke with him: and whe
Plato in his communicacion, sayde
that a tyraunt ought not to doe that
whiche was for his owne profit, ex-
cept he excelled in vertue, the tyrant
being angry therewithal, saide: Thy
wordes sauour of olde ydle dotrels
tales. And thyn also (¶ Plato) of a
young tyraunt. For whiche thys ty-
rant would haue slain him, but was
entreated otherwyle, & commaun-
ded him to be solde. And by chaunce
there was one Annicer, a Ciren-
ake, whiche gaue thyrty ponde for
him, & sent him to Athens amongst
hys frendes: whiche incontinente
sent

The first booke

sent hym hys money agayn, which
he in no wise would receyue, alle-
ging that other men wer as woorthy
to care for Plato as they. And whē
the tyraunt hearde howe Plato had
spedde, and was in his cūtry again,
he wrote vnto him, praying hym not
to speake or wyte euill of hym: to
which request, Plato wrote agayn,
that he had not so muche ydle tyme,
as once to remembre him. Some say
whan the captayne Cabria whiche
was gyltie of death, fled, y^e he (whē
none els of the citie durst) went with
hym. And when Crobylus a scoffer
sawe hym enter into the castell with
hym, he rayled on hym, saying: thou
goest to healepe another, as though
thou knewest not that we alreadye
owe the Socrates poplon. To whō
Plato sayd: whan I warred for my
countrey, he suffered perill with me:
wherfore

Of Synes and answers.

wherfoze now for frendships sake, I
will doe as muche for him. To one
whiche because he reproued hym for
playing at dice, said: thou chidest for
a smal matter: in dede (w^h he) y^e thing
is smal, but the customable ble ther-
of is no small thyng. To one of hys
boyes whiche had displeased him, he
sayde: if I wer not angry, I woulde
trimme the. To one of his seruantes
whiche had done amysse, and excused
hym, saying: it was my destenye, I
could doe none otherwise, he said: ex-
cuse thi self no more than, for it is thy
destenye also to bee punyshed. He
dyled in the scholes as some say,
being broken in the myddes,
& was buried in Athens.

Hys notable sentences
shall bee added in
their places.



Col



Xenocrates the sonne of Agathenor, beeyng borne in Calcedonie, was Platoes scholer, even from hys youthe. He was blunte wit-
ted, and slowe, insomuch that Platoes speaking of hym and Aristotle, would saye that the one had nede of the spurre, and the other of the byddle. He was graue & earnest, & dyre in his communicaciō. He was much in the scholes, and if at anye time he went into the towne, boyes and foolish people would crye after him for the nones, to anger him. He was so chaste, that whan merne for the nones had hyred an harlot to meddle with hym, whiche lyeinge with him many nightes could not obtayn her purpose, she sayde he was an Image and no manne. When hys

Of synes and answers.

his felowes would cast into his bed
Lais, (which at that time was the
fairest strumpet in Athens) whē she
wouldē entyle hym with her moste
whorische condicions: he would cutte
his owne mebers, because she should
not ouercome him. Beyng sent with
other Embassadours to Philip, whā
all the rest toke rewardes, and ban-
quetted with him, he would not: It
somuche, that whan Philip manye
tymes would talke with him, he re-
fused: For whiche cause Philip ad-
mytted hym not for an Embassa-
doure. And when he with the rest of
hys felowes was returned to A-
thens, thei sayd that he wente wyth
them in bayn. And when (according
to the lawes) he shoulde therefore
paye a forsayte, he counsailed the ru-
lers to take good heedde to the com-
mō weale, saying that Philip with
H. i. gistes

The fyrst booke

gistes had corrupted al þ other Embassadours, but could not make him graūt, by any maner meanes: which (thei hearing) esteemed him moze thā euer thei dyd befoze . Beyng sent an other time to Antipater, to redeme þ prisoners: which he had takē in bat- taye: Antipater desired hym to dine with hym, which he denyng, sayde: I come not to dyne and banket, nor to take pleasure with thee, but to re- deme my felowes from the sorowes which thei suffer with thee: and whē Antipater heard the wisdom, and saw the constant mind of the mā, he gently entertaining him, deliuered his prisoners . Whan Dionisius in his pcesence saide to Plato, some bo- dy shall take from thee thy head, he said: that shall they not, excepte they take away mine firste . He liued ho- lily, & wrote exceeding many good- lye

Iye woorkes: and dyed being. lxxxii.
yeares olde. His goodly counsailes
shall be spoken of in their places.

¶ Of Arcefilaus. Cap. xxiii.



Arcefilaus the sonne of
Seuthus (as sayeth
Appollodorus) was a
good Philosopher, &
very studious in Pla-
toes woorkes. He was
fyyste an hearer of Antylochus , a
Mathematick, & afterward of The-
ophrastus. He was a very witty fe-
lowe and of a prompte spirite , and
graue in communicacion, and much
exercised in wytinge , and gaue hys
mind to Poetrie. He delited so much
in Homer, that euery night befoze he
slept, he woulde reade somewhat in
hym. He learned geometrye of Hip-
ponicus, and was therto so dul, and
yet so well learned in the crafte, that

The fyrst booke

he woulde saye that Geometrye fell
into his mouthe as he gaped . Hea-
ryng men syngyng Metres that he
had made, yll fauouredly, he kycked
them on the sides, sayinge: ye breake
myne, and I wil breake yours. Be-
ing called to a sicke man, perceiuing
that he was sicke for thought & lack
of riches, he conueyed vnder his pil-
lowe a sacke full of money, which he
finding, was so ioyous that he reco-
uered streight waies. Whan he was
bid to solute a ryddle at a banquet: he
sayde that the chiefest pornt of wise-
dom was, to know to what purpose
eche time was metest. To hym that
asked him why many scholers of e-
ueri sect became Epicures, but none,
of y^e Epicures became of other sectes
he said: because y^e cockes were made
of men , but neuer men of cockes, oz
as some saye : capons bee made of
cockes,

Of lyues and aunsweres.

cockes, but neuer cockes of rapons.
Being reproued because he chalen-
ged not a young man, whom he had
ryghte to, he excused him properlye,
sayinge: It is not possible, to drawe
soft chese with an hooke. Beyng as-
ked what man was most in trouble,
thought, and care, he sayde: He that
desireth most to be at quiet and rest.
Beeing asked whether it wer better
to marye a fayre woman or a foule,
he aunswered: yf thou mary a foule
one, thou shalt haue grieve with her:
but and yf thou take a fayre one, she
shall make the cuckolde. He called
olde age the hauen of all trybulacy-
ons. He sayd it was a great euil, not
to bee able to suffer euill. To an en-
uious manne whiche was verye so-
rowfull, he saide: I knowe not wel,
whether euill haue chaunced to thee,
or good to another: signifying ther-

The fyrste booke

by, that enuious men are as sorrow-
ful for others prosperitie, as for their
own aduersitie. As he sailed among
theues by chaunce, they mette with
shippes of true folke, which y^e theues
espying, said: we may chaunce to die
if we be knowen, & so may I (q^d he)
if we be not knowen. These & suche
like answers he gaue, and dyed at
Athens when he was .80. yere olde,
being overcome with to much wyne.

And was reputed more among
the Atheniens, than any other
of the Philosophers. His
piththe Proverbes
shall bee spoken
of hereaf-
ter.

¶

COI



Aristotle, the sonne of
Nymphomache, a sta-
gerite, was welbelo-
ued of Amintha kyng
of Macedonie, bothe
for his learninge, and
also for his wisedome. He was Pla-
toes disciple, and passed farre al the
rest of his felowes: he hadde a small
voice, small legges, and small eyes:
he would go richely aparelled with
ringes and chaines, minionly roun-
ded and shauen. He had a sonne cal-
led Nymphomache, by a lema. He was
so wel learned, that Philip kyng of
Macedonie set for him to teache his
sone Alexander, who because he re-
proued him to muche, caused him to
dye. But Appolodorus sayth that he
came to Athens again: and kept the
scholes there, and died whā he was

lxxiii. yeare olde. He was an excellent
good Philicion, and wrote thereof
manye goodlye woorkes. He vled to
wash himself in a basen of hote oyle,
and to carye a bladder full of whote
oyle at hys stomake. He vled also
whan he slept, to hold a ball of brasse
in his hande, with a pan vnder hys
bedde side, that whan it fell it might
wake him. Being asked what vau-
tage a man might gette by lping, he
answered: to be vnbeleued whan he
telleth truth. Many times whan he
inneyed agaynst the Atheniens, he
would saye that they had found oute
bothe frutes and lawes, but knewe
how to vse nether of them. He would
say that the rootes of liberall sciēces
wer bitter, but þ frutes very swete.
It was tolde him that one railed on
him, to whiche he aunswered: whan
I am away let hym beate me too.

Being

Of lynes and answers.

Being asked how much the learned differed from the ignoraunte, he answered: As much as the quicke differ from the dead. He would say that learning in prosperitie, was a garnishing: and in aduersitie, a refuge. To one that boasted that he was a Citizen of a noble citie, he said: boast not of þy, but see that thou be worthy to be of such a noble citie. Being asked what was frendship, he said: one soule dwelling in many bodies. Being asked what he got by Philosophie, he said: I can do that vnbidden, which some can scarce do compelled by the lawe. Being rayled on to his face, & not regarding, and the railer asking hym whether he had touched him or no, he said: Good lord, I minded thee not yet. Being reproued because he gaue wages to one that was scarce honest, he saide: I geue it to the man

M. b.

and

The fyrste booke

and not to his maners. Thus & such like he spake, & wrote many goodlye bookes, of whiche we haue (thoughe not y one half) yet so much as in our age is thought sufficient for one mā to haue knowen and written: out of whiche his moste piththy prouerbes for oure purpose shall bee added in place most conuenient.

Of Diogenes. Cap.xxv.



Diogenes as saith Diocles, was born in a towne called Cinope, his father being called Icecius Mensar, who beyng imprisoned for cousterfeiting their coine, Diogenes which was of counsel with him, fled, & came to Athēs, where he met with Antisthenes: who vnwillig to receyue

Of lynes and answers.

receiue him (for why he neuer would
teache any) he ouercame wth hys per=
seueraunce. And whē his maister on
a time toke vp a staffe to beate him,
he put vnder his head, saying: strike,
for thy staffe is not able to driue me
awai, so lōg as thou canst teache me
ought. He liued simply as one y^e was
out of his countrey, and coumforted
himself much with beholding the ly=
tle mouse, which neither desired chā=
ber, nor feared y^e darke, nor was de=
sirous more of one meate than of an
other: whose nature as nyghe as he
could, he folowed. He ware a double
cloke, & made him a bagge, wherein
he wrapped him whā he slepte, & put
therin his meate, and vsed one place
for al purposes, both to eate, to slepe,
and to talke in. Whan he was disea=
sed he went with a staffe, which af=
terwarde he caried wth him alwaies,
not

The fyrste booke

not onely in the citie, but also in al o-
ther places. He wrote to one to make
hym a cell, whiche because he taried
long for, he toke a baryl or a tunne &
made that his house. Whan he had
any graue matter, he would call the
people to heare hym, whiche whan
they regarded not, he would syng
pleasantly: to which whan many re-
sorted, he would saie: to heare folish-
nes ye runne a pace, but to heare any
waightie matter ye scarce put forth
your foote. He woondred at Gram-
marians which could shew of other
folkes lewdnes, and neglected their
owne. He reproued Musicians, bee-
cause they toke great care that their
instrumētes should agree, and their
own maners agreed not. He rebuked
p Mathematikes, which behelde p
sunne, the moone, and the starres, &
neglected the basines that lay before
they?

Of Synes and answers.

they: fete. He taunted the orators be-
cause they studyed to speake y^e was
ruste, & folowed not thesame in their
liuynges. He disprayed the people,
whiche while thei sacrificed, & gaue
thākes for their health, would make
great bankets, whiche was against
their health. He woondred that ser-
uauntes could stand and see menne
eate, and snatched not awaye they^r
meate. Seeing mocked because he a-
nointed his feete with odours, & not
his head, he saide: the sauoure goeth
from the head into the ayze, but from
the fete vp to the nose. Seeing asked
what time a mā should dine, he said:
a riche mā whan he wil, and a pooze
man whan he maye. When one had
geuen him a blowe vpon the eare, he
said: I wist wel I had left somwhat
vncouered. To yong laddes y^e stode
about hym, saying: we will beware
that

that thou bite vs not, he saide: tusthe
 feare not, for a dogge eateth not
 beetes. On a fooles house that had
 witten: no euyl shall entre here, he
 wote: where thā shall the master of
 the house entre. Whan Alexander
 stode betwene hym and the sunne, &
 bad him aske what he would of him,
 he saide: I praye thee let the Sunne
 shine vpon me. Whan he saw a wri-
 ting set vpon a riotous mans house,
 signifying that the house was to bee
 solde, he said to the house: I thought
 so muche thou wouldeste surfitte so
 long, tyl at laste thou wouldest spue
 out thy master. Whan a man þ was
 very superstitious said: I can cut of
 thy head at one stroke: yea (quod he)
 but if I stande on thy left side, I can
 make thee treble. Being asked what
 beast biteth sozest, he sayde: of wilde
 beastes a backebiter: and of tame, a
 flatterer

flatterer. Being asked why gold looked so wan: because (quod he) it hath many lying in waite for it. As he beheld a tree wheron many womē were hāged, he said: would god every tree bare such fruit. Whā he entred into a very smal toun called Minda, which had mightie great gates, he cried to the Citizens: Howe sirs shut youre gates, that the town runne not out. Whē he sawe one whiche had been a weake wrestler become a phisicio: what (quod he) entēdest thou now to overcome thē which heretofore haue overcome thee? Whan he beehelde a whores child casting stones amōg a gret cōpany, beware child (quod he) y thou hit not thy father. Beholding archers shoting, whan one y coulde not skil shoulde shoote, he ran to the mark, saying: here wil I be, for feare lest he hit me. To one y asked hym a foolish

The fyrst booke

foolish question, he gaue none answer: being asked why he held hys peace, he sayde: Silence is the answer of folish questions. Innumerable such prety answers & tauntes he vled, whiche whoso listeth to heare, shal find in þe Apothegmes of Erasmus, which is no lesse finely handled in þe English, than in þe latine: beside þe it is also moze plaine and perfect. This Diogenes liued . 90. yeres, & died being bit of a dogge some write: other say that he stifled himself, with longe holdinge of his breathe. After whose death there was great stryfe amog his scholers, who should haue his bodye to burye: neuertheles the strife was appealed by the elders, and thei buried hym by the gate that leadeth to Isthmus, & made hym a faire tombe, & set a pillar wth a dogge thereupon, and set thereto a goodlye
Epi-

Epitaphie . Hys good preceptes
and prouerbes, shall folowe in theyr
places.

Of Antisthenes. Cap. xxvi.



Antisthenes the soonne
of Antisthenes, was
borne at Athens: And
was disciple to Gorgi-
as the oratour, of whō
he learned to pleade: &
from hym he went to Socrates, of
whom he learned wisdom, and mo-
rall philosophie. To a younge man
that would be his scholer, which as-
ked what he neded to hys learnyng,
he aunswered: a newe booke, and a
newe wit. Whan it was tolde him &
Plato spake euill of him, he sayd: It
is kingly to be euil spoken of, whan
a man doth wel. He would say that
it wer better for a manne in his ne-
cessitie, to falle among rauens, than

A. i.

among

among flatterers: for rauens will
 eate none but dead folke, but flatte-
 rers will eate menne being aliuē. He
 would say that cities must nedes de-
 cape, where good men wer not kno-
 wen from the bad. Beyng prayled of
 euil men, he sayd: I feare me that I
 haue done some euil. He would say þ
 it was a great ouersight, sithēs they
 purged theyꝝ wheate from darnell,
 & their warres of cowardly souldi-
 ers, þ they purged not theyꝝ commo-
 weale from enuyous people. Beyng
 asked of a manne what was best to
 learne, he sayd: to vnlearne the euil þ
 thou hast learned. He alwayes toke
 Plato for proud, disdaynous, & high
 mynded: in so muche that whan he
 met him at a tryūph, where as there
 were many goodly and couragious
 neighing hoxles, he sayde: O Plato,
 thou wouldest haue made a goodly
 hoxle.

horse. He wrote many goodly booke,
& spake many proper & piththy sen-
tences, which shalbe spokē of heraf-
ter. He dyed of a disease whā he was
very old. It is said y^e whan he was
sicke, Diogenes came to visite him,
haupng a blade by his syde: & whan
he said, who shal rid me from my dis-
ease: Diogenes shewyng hym hys
sword, sayd: this same shal: to which
Antistenes said: I spake of my grief
& not of mi life. There wer mo of this
name, but he lyeth buried at Athēs.

Of Isocrates. Cap. xxvii.

ISocrates was a Grecian
borne, and came of a good
kynred, and was in hys
youth well broughte vp in
all kyndes of good maners: & whan
he came to age & discrecion, he was
an hearer of Gorgias the Oratour,
whose discipule he continued, untill

I. ii. such

The first booke

suche tyme as he was well learned,
both in natural & also in moral phi-
losophie. As some say he was in the
time of Alhaluerus þ king, & was of
suche fame for his learning, namely
for moral philosophie, that he seemed
to manye rather a God than a man.
He liued vertuously, with such faith-
fulnes in frendship, and continence
of his body, and with such piththi-
nes in his counsel, as very few hath
been lyke him sence. He wrote many
goodly bokes in his youth, which he
folowed in hys age : of whiche his
good counsels to Demonicum, testi-
fye his wit and his learning in mo-
rall philosophie, beside other which
he wrote of naturall philosophie. He
liued longe tyme, for (as Valerius
Maximus saith) whan he was. 94.
yeres olde, he set furth an excellent
booke, full of the spirite. In all hys
woorkes

whozkes he prayled vertue as head
fountain of al maner riches, & exhorted
al men theruto. To one that asked
him if he would be a kyng: he answered,
y he woulde not. And beeing
asked wherfore: he sayd: If I iudge
rightfully, I cannot eschewe the hatred
of manye men: and agayne if I
iudge wrongfully, I cannot eschewe
y pain of eternall damnacion: wherfore
I had rather lyue poozely assured
of y blisse of heauē, than in doubt
therof, possell yng al worldly riches.
Being asked how a man might kepe
himselke from anger: he answered:
In remembryng that God loketh al-
waies vpon hym. In his time mē de-
lited much in blacke heere, wherfore
one of his neighbours dyed his head
blacke: & whan one asked hym why
his neybour did so: he featly taunting
his neibours foolishnes, answered:

I.iii.

because

because no man should are counsell,
 nor learne anye wisedome of hym.
 What would he say now trowe we,
 if he saw these wiues, that not onely
 colour they? heere, but also paynte
 they? faces: He vled oftentimes in
 hys prayers, to desyre God to kepe
 and saue hym from the daungier of
 his frendes, rather then fro hys ene-
 mies: and beeing demaunded of one
 that heard him, why he praied so, he
 sayde: as for mine enemye I can be-
 ware of, for why I trust hym not: so
 can I not of my frende, beecaue I
 trust him. Being asked what a man
 ought not to do, although it wer iust
 & true, he aunswered: to prayse hym
 self. He liued. cii. yeres, and dyed for
 very age, and was buried honora-
 blye. The rest of his sayinges shalbe
 spoken of herafter.

Of lines and answers.

Of Plutarcke. Cap. xxviii.



Plutarcke y Philoso-
pher, was a man of a
wonderful witte, well
broughte bp in hys
youth, well instructed
in maners, and well furnished in all
kindes of learning: which growing
bp as wel in vertue & learnyng, as
in body & peres, was chosen, & that
worthely, to be the instructor of the
Emperour Traiane, whō he so well
instructed, y his glozy thereby was
greatly augmented, as it is sayde in
Policrato, the fyfth booke. He was
faythful in his sayinges, & eloquent
in his woordes, and very diligent &
ware in hys maners, of a chaste lyfe
and good conuersacion. He gaue his
minde muche to instruct and teache
other, and wrote manye bookes: of
whiche one intitled, the educacyon
I.iiii. of

The first booke

of youth, whiche we haue in the Englishe tong, (Drawen therinto by the excellent & famous knight syr Thomas Eliote, whose good zeale & loue both to further good learnyng, & to profit his countrei, appereth as wel thereby, as by other many woorkes, which he hath pained hiself, to bring into our language) sheweth well his good affeccion y^e he had to the comon wele. He wzote another boke, called y^e institucion of Traiane: In which he setteh out the office of a Prince, & what he ought to be, so excellentli, as no man can amend it. He wzote also another boke, entitled Archigrama-tū, wherin he teacheth rulers & officers how to gouerne theselues, with diuers other thinges: among whiche y^e letter y^e he wzote to Traiane what tyme he was created Emperoure, is worzhie to be remembzed, in the ende wherof

Of lyues and answers.

whereof he saith thus. Thou shalt rule all thinges euen as thou wouldest, if thou goe not from thy selfe: & if thou dispose al thy woorkes to vertue, al thinges shall prosper with thee. And as touching y^e gouernance of thy combe weale, I haue taught thee therein already, which if thou folow, thou shalt folow me thi master Plutarche, as an example of good liuing: but if y^e do otherwise, than shall this ini letter be my witnes, y^e I gaue thee neither counsel, neither ani example therunto. Whā he was aged, he died & was buried honorably, his goodly prouerbes, adages, parables, & semblables shall folowe in their places.

Of Seneca.

Cap. xxix



Seneca the Philosopher,
an excellent well learned
mā, was bozne in Cordu-
ba, & therof called Cordu-
bencis
I. v.

The fyrste booke

benais. He was discipule to Stratus the Stoike, & was Lucane the Poetes countreyman. He flozpyhed at Rome, in the tyme of the Emperour and Tyrant Nero, whom he taught in hys youthe, in learyng and maners, which afterwardeg was cause of his death. In the time of this Seneca, Peter & Paul came to Rome and preached there. And whan manye of Nero the Emperours house gathered together to heare Paule, Seneca among the rest, was so familiar with hym, and delyghted so much to heare the diuine science, and wisdom which he saw in hym, that it grieved him to be seperate at any time from his communicacion: insomuch that whan he might not talke with him mouth to mouthe, he vlsed comunicacion by letters oft sent betwene the. He read also y wzitinges
and

Of hyes and answers.

and doctrines of Paule, beefore the
Emperour Nero, and gotte hym the
loue and fauour of euery bodye. In-
so much that the Senate wondered
much at Paul. This Seneca was
a man of a very chaste life, & so good,
that Sainct Jerome numbzeth him
in his bederow of Sainctes, prouo-
ked thereto by his Epistles, whiche
are entituled, Seneca to Paul, & Paul
to Seneca. After he liued into a
meane age, he was slayne of Nero
the tyraunt, two yeres before Petre
and Paul suffered theyr glozvous
martyrdome. For Nero on a daye
beeholdynge hym, and callynge to
mind how he whan he was his ma-
ster, did beate him, he conceiued ha-
tred against hym, and beeyng desy-
rous to reuenge hym selfe, and to
putte hym to deathe, gaue hym ly-
cense to chole what kind of death he
would:

The fyrste booke

would: wherefore Seneca, seing that
hys tyranny could not be appealed,
and supposing that to dye in a bayne
was the easiest kynde of death, desy-
red to bee lette blude in the baynes
of his armes, & so dyed: which death
as some thynke was foreshewed in
his name, Seneca: that is to saye,
senecans whiche signifieth in English,
a kyller of himselfe. He wrote in hys
lyfe tyme many goodlye bookes, out
of whiche shal bee piked some of the
moste piththye sentences, bothe of
preceptes and counsayles, and also
of Proverbes, Adages, Parables &
Semblables, whiche in theyr pla-
ces hereafter shal folowe. And be-
cause the liues of these before witten
are suffyciente for oure purpose, and
beecause wee bee desyrous to bee as
shorte as wee mighte bee, here wyl
we synthe the fyrste booke: desyryng
all

Of sayes and answers.

all men that thesame shall reade, to
folow the good vertues that therein
are conteyned.

The ende of the
fyrst booke.

In this fyrst booke of Philosophers lines,
Wherein their answers are partlye contayned,
A man may learne as chaunce therto him drives
To shape an answer. Or if he be constrained
To wrath or anger, or other passions lyke,
Here shall he see how lyke lustes wer refrayned
Of Heathen men, who thought it shame to strike
When good occasion oftentimes therto payned.

Of the first and second
of the third and fourth
of the fifth and sixth
of the seventh and eighth

of the ninth and tenth
of the eleventh and twelfth

of the thirteenth and fourteenth
of the fifteenth and sixteenth
of the seventeenth and eighteenth
of the nineteenth and twentieth
of the twenty-first and twenty-second
of the twenty-third and twenty-fourth
of the twenty-fifth and twenty-sixth
of the twenty-seventh and twenty-eighth
of the twenty-ninth and thirtieth

The seconde booke entytled, of preceptes and counsayles.

Of the profit of moral Philosophie.

Cap. i.



It is not vn-
knowne to anye,
whiche haue anye
knowlage at all,
howe profitable,
necessarie, & neede-
full it is for men,
to haue & knowe-
ledge of morall
philosophie: (in
whiche whoso is igno-
raunt, is woozle than a
brute beast) & therefore it mought here haue
well beene omitted. Yet neuerthelesse, to sa-
tisfye the desyres of some, and to stoppe the
mouthes of other some, whiche paradoxi-
cure woulde be gladde (according to the pro-
uerbe,) to seeke a knot in a ryse: and agayne
to helpe and encourage other, whome eyther
igno-
raunce or neglygence holdeth backe: it
seemeth necessarie, though not all, yet at the
least

The second booke of

least to shew some of the innumerable commodities, that therunto be ioyned. Wherein omitting the dyscommodities, whiche for lacke thereof dayly augment and growe, as malice, hatred, enuy, pryde, lacke of loue, deceites, robberies, thestes, murders, bluddy battayles, seditions, decaye of cities, decaye of common weales, spoyling of realmes, and vtter desolacion of people and kynngdomes: what can be a greater commoditie, than for euerye man peaceably, to possesse hys owne: which peaceable agreement sith it can none other wayes bee got, no? when it is got bee preserved, but by loue, whiche onely springeth of agreemente in maners, and moztall vertues, what thyng oughte menne moze to embrace? Agayne if we considre the diuinitie of oure soules, whiche God hath created to hys owne lykenes, and the rewarde thereto due, for the maners whiche it hath vsed in thys lyfe, what worldlye thyng shall be hable to be compared therewith? Agayne, if wee consydre howe nedefull it is, as the onely helpe that God hath geuen vs to supplye that whiche nature hath left vnperfect, than that we knowe what a Jewell it is. For where as nature byngers forth the all other creatures hable to healepe them selues, clothyng them and geuyng them foode without taking

preceptes and counsels.

taking any pain or labour therfore: only man is
borne naked, & destitute of power to helpe him-
self: yea (as saith Plinie) not one borne to his
own vse, neither is any man able to liue himself
alone. For if he had al þ wooll e in the world, yet
yf it wer not carded, spunne, dyed, & broughte
into clothe, it woulde not defende hym from the
colde. Again, yf he had all the graine, that spring-
geth on the earth, yet if it wer vngrounde, & vn-
baked, it woulde be vnnmete meate: whiche sith
they be diuers mens offices, one man alone can
not doe them all. And sith therfore it is so, that
no manne can lyue alone, but muste of necessitie
both helpe and be holpen of other: what can bee
better than good maners, that make euery man
glad and wellenge to dooe one for another: that
iorneth vs together in loue and frendship, and
helpeth vs in all kynde of necessities. Surely
nothyng. Wherefore, whoso willeth to be reche,
let hym learne maners, which teache how to get
and to retaine frendes, whiche are the veray re-
ches. Whoso despyeth honoz, let hym study ver-
tuous maners, which is the onely thynge in man
wozthy to be honozed. Finally, whatsoeuer anye
manne woulde attayne, lette him learne moze all
wysedome, without which nothyng that is good
maye bee obtayned. Which, that it myghte the
moze easilier be learned (according to oure pro-
myse in the firste booke) we purpose in this fo-
lowyng, to set forth the preceptes & counsailes
of those Philosophers, whose lyues we shewed
in our former booke. Instantly desiring al men,
not onely to reade, but also to folow the same.
And although Saincte Paule haue bid beware
that

The seconde booke of

that no man deceiue vs with philosophy, he w^{ise}
not mo^{re} al, as many learned clarkes w^{ri}tyng v^{er}
pon the same, plainly do testif^ye. Who counsaile
al men to folow it, namely so muche as agreeth
with the cōmaundementes of god. Repugnaunt
to the which ye shall fynd litle in this boke: & be-
cause ye may the better vnderstande what these
Philosophers haue thought of god, here shalbe
set together such sentences as they haue spoken
of him and of his power: & after of the soule, and
so forth, accordyng to our promise in the fyrst
boke: from the readyng wherof, sith the commo-
dities are innumerable, I wil kepe you no lōger.

Of god, of his power, and of his
workes. Cap. ii.

Pyrrone.



That is god which lacketh be-
gynnyng and endyng: whiche
God beeynge made of none,
hath by his owne power cre-
ated all thynges.

God knoweth & seeth bothe
the dedes & also y^e thoughtes
of al men, from whose know-

lage nothyng may be hyd.

Socra. God esteemeth greatly vertuous people, though
in this world they be litle set by.

God the autoure of goodnesse, hath created al
good thynges.

Plato. God is carefull for all, as well small as great.
The most glorious and myghty beginner is
god, whiche in the begynnyng created the world.
God is the principal & chief good, aboue al na-
ture, whom all creatures honour and looke for.

It should seme that god careth not for wicked
Aristot. people. No

Preceptes and counsels.

No man may escape the iust iudgement of god.

God will reward euery man accordyng to his Herme.
workes.

No man can be iust without the feare of god.

The remembraunce of god kepeth me fro euil. Doctra.

If thou wilt know god, enforçe thy self to know Herme.
no wicked people.

Reioyce and thanke god as well in aduersitye
as in prosperitie.

It is a right honourable and blessed thing to Witha.
serue god, and sanctify his saintes.

The worship of god consisteth not in wordes,
but in workes.

Worship god with a cleane heart, praye vnto
hym, and he will aduance you.

When ye wil fast, purge your soules fro syn, Herme.
and abstayn from syn: for god is better pleased
therewith, than with abstaynyng from meates.

He is not contented with the smal giftes that
god geueth him, is unworthy to haue any better.

Though god exalt thee in this worlde, bee not
proud, nor despyse any man therfore, nor thinke
not thy self better than another: but remembre how
that god by creacion, hath made all manne lyke.

God hath not in this worlde a more conueni- Plato.
ble and meete dwellinge place: than in a cleane
and pure soule.

It is better to bee a poore manne beleuyng in
god, than to be ryche puttyng doubtcs in hym.

God loveth them that he disobediente to therz
boddy lustes.

Prayer is the chyetest thyng that man maye Herme.
present god with all.

If thou wouldest obtayne any thyng of God,

R. ii.

frame Doctra.

The seconde booke of

frame thy workes according to his will.

Sweate not by god for anye incre, althoughe thy cause be iust.

Kenaph. Pray to god at the beginning of thy workes, that thou mayst bring them to good conclusion.

Be not so carefull for worldly riches: for god hath provided for eche man sufficient.

Pitha. Enforce thy selfe to knowe God, and to feare hym.

Desyre nothing of God, save what is profitable, for he wil graunt nothing vniustly asked.

God hateth the prayers and sacrifices of wicked people.

Doctat. A good man is the similitude of god.

It is the duetie of a wise man to be careful in suche thynges as pertaine vnto god.

Put your truste in God, and he wil aduance you.

For as muche as all men, althoughe they be great sinners, receyue daylye greate benefytes of God: Therefore are we all bounde to thanke hym for his grace, and to aske hym for geuennesse for our synnes and trespasses.

Doctra. The feare of God is the beginning of wysedome.

By the feare of god we attayne help of the holy ghoſte, whiche shall open to vs the gates of saluation, wherinto our soules shall entre with them that haue deserued euerlasting life.

Herme. He that feareth god as he ought, shall neuer fall into the pathes that leade men vnto euyl.

Pitha. The tyme and riches are best bestowed, that are employed about the seruice of god.

It is wysdome to loue God, for he toucheth God,

Preceptes and counsels.

God, both that which God loueth: which whoso dothe, shalbe sure to be beloued of God.

Science is had by diligence, but discretis and Trillot. wysedome commeth from god.

Committe all thy causes to God, without any exception.

He is wise that disposeth his tonge to speake Plato. of God: and he that knoweth hym not, is moste foole of all.

Speake euer of god, and he will alwaies put Socrat. good wordes in thy mouth.

He that loueth god best, dreadeth him most.

Put thy trust in god, and praye vnto hym, and he will kepe thee from a wicked wyfe, for whiche there is none other remedye.

If it chaunce thee to come in a place where menne talke of god, abide thou there: for if thou be a foole, thou shalt become wise: and if thou be wise, thy wysedome shall encrease.

Fear the vengeance of God as muche as Pitha. thou mayste, and that shall kepe thee from syn: and when thou thynkst of his mercy, remember also his righteousnesse.

Lette thy wordes and thoughtes be euer Chales. moze of God: for to speake and thynde of God, surmounteth so muche all other wordes and thoughtes, as God hymselfe surmounteth al o- ther creatures.

To remembre that God seeth, and beeholdeth vs alwayes, is a good preseruatiue to keepe vs Seneca. from all kynde of synne.

The summe of all.

R. iii.

God

The seconde booke of

God is a substance for euer durable,
 Etierne, omnipotent, mercifull and iust:
 Which gydeth all thynges in order conuenable,
 A god in whom eche man ought for to trust,
 who for prayer geues grace, to mortify eche iust:
 In whose feare and loue, al þ þal here endure,
 What after this lyfe, of better life be sure.

Of the soule, and gouernaunce
 thereof. Cap. iiii.

Herm.



He moſte excellent thyng that
 god hath created in earth, is a
 manne: And the rycheſt thyng
 to hym, is his ſoule, and reaſon,
 by which he kepeth iuſtice, and
 eſcheweth ſynne.

The ſoule is an incorrupty-
 ble ſubſtance, apte to receiue

Plth.

either paine, or pleaſure, bothe here & els where.
 Whan a reaſonable ſoule forſaketh his diuine
 nature, and becommeth beaſt like, it dyeth: for
 although þ ſubſtance of the ſoule be incorrup-
 tyble, yet lackyng the vſe of reaſon, it is reputed
 dead: for it loſeth the intellectuall lyfe.

Plato.

By the aſſyſce of god the ſoule muſt nedes
 be immortal, and therfore no mā ought to neg-
 lect it: for though the body dye, yet the ſoule dis-
 eth not.

Socr.

The ſoules of the good ſhal liue into a bet-
 ter lyfe, but the euill ſoules into a worſe.

Plato.

If death were the diſſoluyng both of body and
 ſoule, then happye wer the wicked, whiche ryd of
 theyr body, ſhould alſo bee ryd of theyr ſoule and
 wyckednes: But forſomuch that it is euident þ
 the ſoule is immortal, there is left no comforte
 for

Preceptes and counsels.

for the wicked to trust in.

The soule when it dyeth, careth nothyng with it, but her vertue, and learnyng, and hath of it selfe none other helpe: wherefore al such as for the multitude of theyr synnes and mischeyfes are hopelesse, and suche as haue committed sacrilege, slaughters, wyth other suche like wickednesse, the iustyce of God and theyr owne desertes damne them vnto euerlasting death, from whiche they shall neuer bee deliuered: but suche as haue lyued more godly than other: beeyng by death deliuered from the prysyn of the body, shall ascende vp into a purer lyfe, and dwel in heauen euerlastyngly.

The immortallitie of the soule excludeth all hope from the wicked, and establissheth the good in theyr goodnes.

The soule that foloweth vertue, shall see god. **Socrat.**

As the begynnyng of oure creacion commeth of god, so is it meete that after death oure soule retorne to hym agayne. **Aristot.**

The soule despiseth al worldly busynes, which beeyng occupped about heauenly matters, reioysseth to be deliuered from these earthly bondes. **Boetli.**

The delites of the soule are, to knowe her maker, to consider the workes of heauen, & to know her owne estate, and being. **Aristot.**

A cleane soule deliteth not in vncleane thynges.

The soule knoweth all thynges, wherefore he that knoweth his soule, knoweth all thynges: and he that knoweth not his soule, knoweth nothyng. **Solon.**

Lytle teachyng suffyseth the good soule, but to the euill, much teachyng auayleth not.

B. iiii.

Wine

The seconde booke of

Plato. Wyne vnmeasurably taken, is an enemye to the soule.

He that fixeth hys mynde whollie vpon the worlde, loseth his soule: but he that thynketh vpon his soule, hateth the worlde.

The well disposed soule, loueth to do wel: but the euill despyeth to doe harme.

Senec. The good soule graffeth goodnesse, whereof saluation is the fruite: but the euill planteth vices, the fruite wherof is damnacion.

The good soule is knowen, in that it gladly receiueth trueth: and the euill by the delite that it hath in lies.

The soules of the good be sorrowfull for the workes of the wicked.

Pitha. A good soule hath neyther to great ioye nor to great sorrowe: for it reioyseth in goodnes, and it sorroweth in wickednes: by the meanes wherof whan it beholdeth all thynges, and seeth the good and badde so mingled together, it can neither reioyce greatly, nor bee grieued with ouer-
much sorrowe.

Plato. The soule is lost that deliteth in couetousnes. Whoso despyeth the lyfe of his soule, ought to mortifye it with the bodye, and geue it trouble in this worlde.

Aristo. The vanities of the worlde are an hinderance to the soule.

It is better for the soules sake to suffer death, than to lose the soule for the loue of this lyfe.

Herm. While the soule is in company with good people, it is in ioye: but whan it is among the euill, it is in sorrow and heauines.

He is in great danger that loketh not to his soule.

Sicknes

preceptes and counsels.

Sickenes is the prison of the bodye, and sorrowe the prison of the soule.

A wise man ought to loke as carefullye to his soule, as to his bodye. **Socr.**

It is better to haue a soule garnished with vertue, and knowlage, than a body decked with gorgeous apparell. **Sene.**

Wysedome, vertue, and vnderstandyng, are þe garnishynges of the soule.

Worde thy selfe so, þe thy soule may alwayes be in good estate, whatsoeuer become of thy bodye. **Pitha.**
Dispoise thy soule to al good & necessary thynges.

Evill menne by theyr bodely strength resyste theyr mysfortunes, but good men by vertue of the soule, suffer them paciently: whiche patience commeth not by mighte of arme, by strength of hande, nor by force of bodye: but by grace of the soule, by whiche wee resiste couetys, and other worldly pleasures, hoppyng to be rewarded therfore with eternall blisse. **Plato.**

Blessed is the soule that is not infected wyth the filthines of this worlde. **Aristot.**

Woe be to the synfull soule þe hath not power to returne to her own place, whose filthy workes of bodely pleasure, do hinder her fro her blisful state, & kepeth her downe fro the presençe of god. **Plato.**

The summe of all.

Of all the good creatures of gods creating, most pure and precious, is the soule of man: A perfect substance at no time abating, whiche with the body, the passions suffer can. In vertue torous, in vyce both woe and wanne, whiche after death shal receiue the reward, Of workes, which i life time it most did regard.

A. b. Of

The seconde booke of

Of the world, the loue, and pleasures thereof. Cap. iiii.

Drillot.

Plato.

Perme.

Dence.

Witha.

Doerat.

Perme.



The world was created by the by-
upne puruepaunce of god.

The goodnes of God was cause
of the worldes reacion.

God created this world a place
of pleasure, and reward, wherfore
such as in it suffer aduersitie, shal in an other be
recompenced with pleasure.

This world is a waye full of hydde thyffles,
wherfore euery manne ought to beware, how he
walketh, for pricking of hymselfe.

He is not wise, whiche knowing that he must
depart from this world, busieth hymselfe ther-
in to make great buydynges.

This world is like a brenning fire, wherof a
tytle is good to warne a manne: but yf he take to
muche, it wyl brenne hym al together.

He that loueth the world, hath great trauel:
but he that hateth it, hath rest.

He that loueth the world shall not sayle of one
of these inconueniences, or bothe: that is, either
to displease god, or els to be enuied of myghtier
men than hymselfe.

This world is but a passage into the other,
wherfore he y prepareth him thinges necessary
for that passage, is sure from al perils.

This world is the delite of an houre, and so-
row of many dayes: but the other world is great
rest, and long ioye.

He that seeketh the pleasures of this world, fo-
loweth a shadowe: which whan he thinketh he is
surest of, vanissheth and is nothing.

Man

Preceptes and counsels.

Man hath neuer perfect rest and loy in this worlde, nor possesseth alwaies his own winning. **Seneca.**
The loue of this worlde stoppeth mans eares fro hearing wysedome, and blyndeth hys eyes from seing through it: also it causeth a man to be enured, and kepeth hym from doing any good. **Boet.**

This worlde geueth to them that abyde, an example by them that departe.

He that trusteth to this worlde is deceiued: and he that is suspicious, is in great sorowe.

He that delicteth in this worlde, must needs fall into one of these two griefes, eyther to lacke that whiche he coueteth, or to lose that which he hath wonne with great payne. **Aristot.**

He that loueth this worlde, is lyke vnto one that entereth into the sea: for yf he escape the perils, men wyl saye he is fortunat: but yf he perishe, they wyl saye he is wylfully deceiued. **Pitha.**

Trust not the worlde, for it payeth euer that it promyseth. **Seneca.**

He that yeldeth hymselfe to the worlde, oughte to dispose hymselfe to thre thynges, which he cannot auoide. fyrst to pouertie, for he shall neuer attayne to the ryches that he desireth: Secondly to suffer great paine and trouble: Thyrde, to busines with out expedicion.

The summe of all.

The worlde is a region diuers and variable, Of god created in the beginnyng:
To cōtaine his creatures of kind innumerable,
Wherin eche one shoulde lyue by his wyynyng.
Whose many plesures are cause of gret synning:
Wherfore al that gladly as vaine do them hate,
Shal after this worlde, haue permanent estate.

¶ Of

The seconde booke of

Hermes. Of death, not to be feared. Cap. v.
Seneca. Death is the dissolution of h body.
Plato. Death is not to be feared of th that be good.
 Death is a thyng that cannot be eschued, wherfoze it ought the lesse to be feared.

None neede to feare death, saue those whiche haue committed so much iniquity, as after death deserueth damnacion.

Pitha. Death ought rather to be desyred, than despyed: for it chaungeth vs from this worlde of vncleannes and shame, to the pure worlde of worship: from this transitorie lyfe, to lyfe euerlastyng: from the worlde of folly and vanities, to h worlde of wisedome, reason, and trueth: and from the worlde of trouble and paine, to the worlde of rest and consolacion.

Aristot. Death is life to him h loketh to haue ioy after it.
Socra. A worshipfull death is better than a miserable lyfe.

Solon. He that lyueth well, shall dye well.
 Death is the rest of couetous people.

Plato. Death of the euil, is the suretye of the good.
 He whiche feareth to haue paynes after death, ought in hys lyfe tyme to auoide the peril, which is his owne wickednes.

Socrat. Praise no man befoze death, for death is the discoverer of al his workes.

Lyfe iudgeth vnderirectly of death.
Seneca. Death is the finisher of all tribulacion and sorowe.

Hermes. Despyse bodily death, and it shalbe lyfe to thy soule: solow trueth and thou shalt be saued.

None

preceptes and counsels.

Done feare to dye, save suche as lacke wit and reason.

For vnrightheousnes and other mischeuous dedes, the soule after death is soze punished. **Plato.**

Death is none other thyng but the departing of the soule from the body. **Aristot.**

A wyse man ought rather to reioyce, than to be soze for his death.

Death despiseth al riches and gloze, & rolleth both ryche and poore folke together. **Boeti.**

It is not death, but the remembraunce therof, that maketh vs fearefull. **Seneca.**

Death is swete to them that lyue in sorowe.

Wysedome maketh men to despise death, and ought therefore of al men to be embraced, as the best remedy agaynst the feare of death.

The summe of all.

Death the dissoluer of eche mortall body,
Dyueth all agayne to thery first matter duste:
Which whyle we liue, should put vs in memoze
fro whence we came, & hence, to what we muste.
Fearefull to the euill, but ioyfull to the iuste,
Who after this lyfe, thzough death transitoze,
For deathles lyfe ioynd to ioye, doe truste,
Whose lyfe by death, is led to greater gloze.

Of frendship and frendes.

Cap. vi.



Frendshipp is to be preferred be-
foze all worldly thynges, because
there is nothyng moze agreeable to
nature, nor it helpeth ma moze, ei-
ther in prosperitie, or i aduersitie.

Frendshipp is nothyng els but a
agrement of diuine & worldly thynges, with good
will and

Cal.

The seconde booke of

- will and charitie: and is the chiefeft vertue (wise-
 doo only excepted) that god hath geuen vnto mē.
Aristo. True & perfect friendship is, to make one heart
 and mynde, of many heartes and bodyes.
Plato. Friendship ought to be engendred of equalnes:
 for where equalitie is not, friendship maye not
 long continue.
 Friendship is a great furtheraunce to a mans fe-
 licitie, and without it no welth may be perfecte.
Licero. He that would endeavour to take away friend-
 ship from the feloweshyp of mannes lyfe, shoulde
 seme to take away the sunne from the worlde.
Aristo. The agreement of euil men in mischiefe, is not
 friendship: for friendship is so pure of it self, that
 it wyl not be vsed in euill.
Socra. Likenes of maners engendze friendship.
Plato. Good will is the beginner of friendship, which
 by vse causeth friendship to folow.
Socra. Distance of place seuereth not, neither hynde-
 reth friendship: but it may let the operaciō thereof.
Xenoph. Friendship is better than riches.
Xenoph. There is neither friendship nor iustice in the,
 among whom nothing is common.
 There is no man that would choose to liue
 without frendes, although he had plente of all
 other riches.
Socra. Every man is by nature friendly to every bodie.
Aristo. It is the propertie of frendes to liue and loue
 together.
 They are no trulye frendes, that bescome
 frendes for profite, or for pleasure.
 The friendship that is betwene good & honeste
 men, cannot be broke, nor altered.
Plato. Friendship is the loue of loue.

Buche

Preceptes and counsels.

Suche as become frendes for riches, profite,
or pleasures sake, as soone as these faile, ceasse
to be frendly.

A man ought to be the same to his frende, that
he would be to hymselfe: for a frende is hymself
in an other person. **Isocrat.**

There cannot be frendship betwene a seruant
and his maister, inasmuche as theyr estates bee
vnequal: but forasmuche as thei be both menne
there maye, because that in manhoode they bee
both equal. **Plato.**

An euil man is neither his own frend, nor yet
any other mans. **Herm.**

Frendes in aduersitie are a refuge, & in pros-
peritie a pleasure & delite, to communicate oure
pleasures withall. **Aristot.**

Among frendes all thynges be common.

If thou desyre to be thought a frende, do thou
the workes that belong to a frende. **Herm.**

A true frend is moze to be esteemed thā kinfolk. **Cicero.**

He is a very frende, that lightly forgetteth his
frendes offence.

One speciall frende, is better than many com-
mon frendes.

He is a good frende that doth his frend good,
and a mightie frende that defendeth his frende
from harme. **Seneca.**

There is no greater riches, than the agreement
of good mens myndes.

If thy frend misorder hymself towardes thee,
bryake not of frendship therfore immediatly:
but rather assay by al meanes to refoyme hym: so
shalt thou not onely retayne thyne old frend, but
shalt also double his frendship. **Pytha.**

If

The setonde booke of

If thou desire that thy frendes loue maye alwaies continue, be courteous & gentle towardes hym, both in speache & also in maners: for beare hym in his anger, reprove him gently in his errour, and comfort hym in hys aduersitye.

Socra. Be as mindeful of thine absent frendes, as of them that be present.

Do good to thy frendes, that they may be the frendlier: and to thyne enemies, that they may be thy frendes.

Be not rashe in takyng of a frende, and when thou hast taken hym, call hym not of agayne.

Aristot. Admit none thy frend, except thou know first, howe he hath beehaued hym selfe with hys other frendes before. For loke how he hath serued the, and so well he serue thee.

Perian. Be slow to fal in frendship, but when thou art in, continue.

Prooue not thy frende with dammage, nor vse thou hym vnproued: This maist thou do, if whā thou hast no neede, thou faine thy self to be needy: in which if he help thee, thou art neuer þ worse: but yf he refuse, then knowest thou by saynyng, howe for to trust hym.

Plato. Great frendship of them that folowe truth.

Prooue thy frende with aduersitie, and with fellowship in daunger.

Dene. Do vse thy frende, as yf he afterwarde should be thyne enemy.

Scorneful men are daungerous frendes.

Hermie. Whoso loueth good maners, perseuereth in frendship.

Socra. The iniury of a frende is moze greuous, thā the iniury of an enemy.

Better

Preceptes and counsels.

Better is an open enemye than a friendly foe. **Boett.**
It is a sweete pleasure for a man to helpe and
be helpe of his frendes. **Seneca.**
Friendship is the chiefest good thing in a citie.
Kingdomes are preserved and maintained
by frendes and friendship. **Aristot.**

Consulte and determine all thynges with thy
frende, but with thy selfe first. **Seneca.**

He doeth amysse that seeketh a frende in the
market, & alloweth him at a banquet or at a feast.
It is more pleasaunte to make a frende, than
to have a frende.

There be many that lacke no frendes, and yet
lacke friendship.

A wyle man although he bee contente and sa-
tisfied with hymselfe, yet will he have frendes,
because he will not bee destitute of so greate a
vertue.

What can bee more pleasaunte than a man to
have a frende, with whome he maye bee bolde to
talke any thyng as boldly as with hymselfe.

Beare witness rather agaynst friendship, than
agaynst trueth.

Care not what riches thou lose, for the win-
ning of true frendes.

The summe of all
friendship, whiche is the agreement of wyndes
In trueth and loue, is the chiefest vertue
Of moral vertues, & in the worlde man fy-
ndeth. Therefore in the worlde to live whoso wil-
lought friendship to geat, and gat to ensue,
By loue (not by lucre, & true friendship bindes
knit with an heart, where rancour neuer grues
which knot of estates equalitie so byndes.

Preceptes and counsels.

and he is vnwise that discouereth it.

Make not an angry man, nor a bloukharde, of Socra. the counsell, nor anye that is in subiection to a woman: for it is not possible that they shoulde kepe close the secretes.

He that kepeth secretes that whiche is requy- Aristot. red, dooeth well: but he that kepeth secretes that whiche is not requyred, is to be trusted.

If thou thy selfe canste not keepe thyne owne counsaile, muche lesse wyl other to whome thou shewest it.

A wise man ought to take counsaile, for feare Socra. of wronging his will with his wille.

Wrath and hastines, are very euill counsaile-
ours.

The summe of all.

Counsaile is a thing so nedefull and holye, That without it no worke may prosper well. Wherefore it behoues hym that bareth his folle, thought to begyn, without he take counsaile. Which whoso vseth, shal neuer hym repent. Of tyme, or trouble that he therein hath spent.

Of riches and pouertie.

Cap. viii.



Sparsaunce is better in riches, Plato. than aboundaunce.

It is not reche that enforseth not Pitha. his owne goodes.

Vertue is greater riches, than Aristot. riches, yea of golde.

Labour for the riches, that after death pro- Hermes. fite the soule.

the treasure of the wit, where Plato. with enery man ought to enryche hym.

The seconde booke of

A couetous man cannot be ryche.

To desire in riches, is a dangerous vice.

Pouertie with suretie, is better than riches with feare.

Solon. Purchase the riches truely, and spend them liberally.

Abstinence from couetise, is great riches.

Plato. The thing that maketh me oftenest in reioyce, is because I haue so litle regarded gold and siluer: for if I had gathered greates measures, I should also haue gathered greates and heauye thoughtes, where wisdome vasily increaseth in me bothe ioye and gladnes.

Seneca. Joyous and glad pouertie, is an honnest thing. He is not to be thought poore, whome his litle that he hath sufficeth.

Not he that hath litle, but he that desireth muche, is poore.

He is ryche that contenteth hymselfe with his pouertie.

A wyse man needeth nothing.

There is no fault in pouertie, but their handes that so thinke it are faultie.

He is mightie, whiche hauing riches is poore; but he is more mightie, whiche beeing poore is ryche.

Poore are in more suretye, than they that lacke most riches.

Not to desyre riches, are the greatest riches.

To know how to vse gouernment well, is a great blessednes.

He hath most that courteth least.

No man is poore, but he that hath taken hymselfe poore.

He

Preceptes and counsels.

He that is content and satisfied with himself,
is borne with great riches.

Riches for the moste parte are hurtfull to
those that possesse them.

The effecte of all.

Seeth the perfect riches in suffisance,
He is more riche content with pauerrie,
Than he that hath of treasures aboundance,
Whiche no man may possesse wel with suretye.
Weche it is he that can hymselfe satisfye
With fewest thinges, which he both safe & sure,
Where forynes giftes be doubtfull to endure.

Of Silence, speche, and communication. Cap. ix.



Silence and speche are both good. Socrat.
Used in due time: but otherwise
used, are both naught.

Silence in a woman, is a great
and a goodly vertue.

By silence, the discrecion of a
man is knowne: and a foole keepynge silence, se-
meth to be wyse.

Wyche hurt hath growen of speche, but neuer
none of silence.

The profite of silence, is lesse then the profite
of speche: and the harme of speche is more than
the harme of silence. Socrat.

A foole is knowen by his speche, and a wyse
man by silence. Diog.

There is great vertue in a mans eares.

He that babbleth muche, declareth hymself to
have small knowlage.

The seconde booke of

He that will not keepe silence, is to bee blamed;
and he that speaketh not tell he be brodden, is to
be praised.

It is better to heare, than to speake.

Herm. Either talke of vertues thy selfe, or geue eare
to them that will talke thereof.

Multiply silence, so shall thou auoide manye
perils.

Silence is the aunswere of foolishhe questions.

Chales. Of all good thinges, the greatest quantitie is
the best, saue of wordes.

We ought to heare double as muche as we
speake, and therefore hath nature geuen vs two
eares and but one tongue.

Hocra. A man hath power over his wordes till they
bee spoken, but after they bee vttered they haue
pouer over him.

A man ought to consider before, what he will
speake: and to vtter nothing that maye repent
him afterwarde.

Pitta. He that speaketh litle, harkeneth and learneth
at the speche of other: but whan he speaketh, o-
ther learne of hym.

Plato. Wordes without good effecte, is lyke a greate
water that drowneeth the people, and doth it selfe
no profite.

The fylthe of worldly wisedom, is knowne by
much speache.

Hensca. He knoweth not how to speake, that knoweth
not howe to holde his peace.

It is better to speake well, than to keepe sy-
lence: and it is better to keepe silence, than to
speake euill.

Socrat. To talke of God is the best communication:
and

Preceptes and counsels.

and to thinke vpon him, is the best silence.

The summe of all.

Both speche and silence are excellent vertues,

Used in tyme and place conuenient:

Of whiche the best, and easiest to abuse,

Is speche, for whiche men often times repent.

So doe they not because they be silent,

Yet do not dumme, nor geue thy tong the lease;

But speake thou wel, or heare & hold thy peace,

Of things, rulers, and gouernours,

howe they should rule.

their subiectes. Cap. x.



Princes, rulers, and gouernours should firste rule themselves, and than they subiectes.

He is dumme to rule other, that cannot rule his selfe.

None oughte to rule, excepte he firste haue learned to obey.

Drunkennes, hastines, and couetise, are to bee abhorred of all men: but specially of princes and rulers.

If a kyng be negligent in searchyng the woorkes of his enemies: and the hertes and wylls of his subiectes, he shall not long bee in suretie in his realme.

The strength of a kyng, is the frendshyp and loue of his people.

The subiectes are to their kyng, as a wynde is to a tree: for the stronger that the wynde is, the greater is the tree.

The kyng that foloweth truth, and ruleth accordyng to iustice, shall raygne quietely: but he that dooeth the contrarye, seeketh an other to

L.iii. reigne

The seconde booke of

regne for him.

Plato. When courtiers is bounde to the kynge, the realme is in prosperitie: but when the kynge is bound to courtiers, the realme is in an euill taking.

Aristot. A kynges good woorde is better than a great gift of an other man.

Herm. The moste secreete counsaile of a kyng is his conscience: and his vertuous dedes are his chiefest treasures.

Aristot. It is not so great an honour for a kyng to conquire, as for to gouerne them well, whome he hath conquered.

If a kyng bee mercifull, his estate shall prosper, and his wisedome shall helpe hym in his neede: if he bee iust, his subiectes shall reioyce in hym, and his regne shall prosper, and his estate continue.

Socra. A kyng ought not to trust hym greater than to courtiers, whiche setteth his mynde wholly to great great riches: nor him that is a flatterer, nor any to whome he hath doone wrong, nor to hym that is at truce with his enemies.

Plat. A kyng ought to reframe the company of vicious persons, for the euill whiche they dooe in his company, is reputed his.

It becommeth a king to take good hede to his counsaillours, who folow his lustes, and whiche intende the common weale, that he maye knowe whom for to truste.

Solon. It appertaineth to princes, to see that their chyldeyn be wel brought vp, instructed in wisedome, and instructed in maners, that they maye be able after them, wisely to rule and gouerne their kyngdomes.

Preceptes and counsell.

Ye knynges remember that your kyngdome is the go- herme.
uernour of all: and as ye woulde be charyteous
of your subiectes, so honour ye hem.
Also no communication with any vicious person.
Truste none with your secretes, but of whom ye haue
proven them. Sleepe no more than shall suffice
the sustentation of your bodyes. None flatter-
ousnes and trueth. Cherishe wysdomes. Feed
measurably. Rewarde your true frendes. fa-
uour your communalte, considering that by it,
your realmes are maintained. A wise learned
men, that the ignorant maye therby be enco-
raged, to learning. Defende the true and iust,
and punish the cruel doers: that other men maye
therby, maye see the iust wayes.

Cut off the stealers handes.
Hange by theues and robbers, that the byge
wayes maye be the safer.

Burne the Sodomiters. Stone the aduou-
terers. Beware of iyers and flatterers, and pun-
ish them. Suffer not the swearers to escape
scottfree.

Visite your prisoners, & deliuer the diligent.
Punish immediately such as haue deserved it.
Forsake not your owne wylles, but be ruled by
counsaile: so that you geue your selues rest, and
labour vnto other.

**Be not so suspitious, for that shall becom
quite your selues, and also cause men to dyne
from you.**

It is a great chasticement to the people, so Aristot.
haue a righteous prince: and it is a greates cor-
ruption vnto them, to haue a corrupt and vici-
ous ruler.

A kyng

The seconde booke of

347 King ought to be of a good courage, to be
equitable, free and liberal to restrain his wrath
where he ought, and where it behoveth: to
keepe him from enuie, to execute true iustice,
and to followe the victorious examples of his
good predecessors: and if it chauce that the
strength of his bodie faile, yet ought he to keepe
the strength of his courage.

The summe of all.
A king whiche in earth is euen the same
what god is in heauen (of kinges kinge eternel)
Should first feare god, and by his frame,
himself to rule, and than his realme gouerne,
By lawe, by love, by iustice and by right:
Cherishinge the good, & punishinge stubberne,
The lengthning of his reygne, and doubtinge of
his might.

The preceptes of the wyse

Cap. xi

Belon.



Or thy God:
Reuerence thy father and mother.
Helpe thy frendes.
Hate no man.
Maintaine truth.
Swere not. Obeie the lawes.

Thyke that which is iust.
Moderate thine anger. Make vertue.
Reuerence the wyse with extreme hatred.
Honour thy King. Crise thy frendes.

Chales.

Be the selfe same, that thou pretendest.
Be content with thy lot.
Desyre honour and glory for vertue.
Take heed to thy selfe, and be circumspect.
Desyre prayse of every bodie.

348

Calle

preceptes and counsels.

Take whisperers and talebearers, out of thy company.

Take in good worthe whatsoeuer chaunceth.

Be not high minded. Judge iustly.

Be carefull for thy householde.

Reade ouer good booke. Doe good to good people. Refraine from foule language.

Byng by in learning thy children that thou lonest best.

Be not suspicious nor gelous.

Glasse the thy parentes with sufferance.

Remember them which haue done thee good, and forget not theyr benefites.

Despyse not thine vnderlinges.

Desire not other mens goodes.

Runne not headlong into doubtful matters.

Kepe thy frendes goodes as safe as thine wouldest thine owne.

Doe not that to another, which thou thy self hatest.

Threaten no bodie, for that is womanly.

Be readier to goe to thy frende in tyme of his miserie, than in his prosperite.

Knowe thy selfe. Beare no man malice.

Use temperaunce. Flee filthie thynges.

Geat thy goodes iustly. Aole no time.

Use wisdom. Please the most.

Be well manered. Suspect nothing.

Hate slaundre. Be not importunate.

Let not thy tonge runne before the wit.

Proue not that which thou mayest not archive.

Loue as if thou wouldest haue, and haue as if thou wouldest loue shortly after.

Please euery bodie. Hate violence.

Be

The seconde booke of

Verban. Be alwayes one to thy friend, as thou art in adversitie, as in prosperitie.

Performe whatsoever thou promisest.

Kepe close thy misterys, lest thine enemy reioyce at it.

Stick to the truth. Thinne from vice.

Do that which is rightfull and iust.

Give place to the better, and to thine eldres.

Foraue from swearing. Folowe veritie.

Moderate thy lustes and affections.

Shaye harsh thinges. Hate debate.

Be mercifull to the penitent.

Instruct the children. Acquite benefites.

Enhaunte wyle mens company.

Esteeme greatly good men. Flye rebuke.

Hear that which to thee belongeth.

Be courteous to no man. Numbere thy selfe.

Do nothing that may repent thee.

Honour them that have deserved honour.

Be fayne spech. Feare the officers.

Payntayne conuise. Flatter not.

When thou wast anye, take better counsell.

Ten not to the tyme. Hope well.

Be seruisable to every hope.

ANND. Take good hede in thy selfe.

Reuerence thyne eldres with obedience.

Fright, and bee for thy countrey.

Spourne not for every thing, for that wyl shorten thy lyfe.

Geat a wylde woman to thy wyfe, and she shall bring thee forth wyse chylde.

Like and hope, as if thou shouldest dye immedyately.

Spare as though thou wert immortall.

Hate

Preceptes and counsels,

Hate pride and vayne glory.

Swelt not in wealth. Deale by secretes.

Tary alwayes for a convenient time.

Geve liberally for thy poore.

Dee no man wrong. Weepe grately.

Mooke not the dead. Use thy frendes.

Comforte the sorrowful, and console the frendes.

Receyve the Lette often in a lowlye maner.

Use thy frendes as thou wouldest be used.

As becommeth the Gentleman.

Thou shalt knowe thy frendes by their doings.

Take none exception of good but leave it to God.

Hear much, but speake little.

Be not slowe to answer.

Be not slowe to speake.

Be not slowe to be angry.

Be not slowe to be merciful.

Be not slowe to be generous.

Be not slowe to be liberal.

Be not slowe to be free.

Be not slowe to be honest.

Be not slowe to be true.

Be not slowe to be just.

Be not slowe to be wise.

Be not slowe to be brave.

Be not slowe to be strong.

Be not slowe to be valiant.

Be not slowe to be courageous.

Be not slowe to be bold.

Be not slowe to be daring.

Be not slowe to be adventurous.

Be not slowe to be enterprising.

Be not slowe to be bold.

Be not slowe to be daring.

Be not slowe to be adventurous.

Be not slowe to be enterprising.

Be not slowe to be bold.

Be not slowe to be daring.

Be not slowe to be adventurous.

Be not slowe to be enterprising.

Be not slowe to be bold.

The seconde booke of :

Let the mynde rule the tongue;
 We obedient to the same. Heare gladly
 Attempts nothing about the strength;
 We not hasty to speake, nor slowe to heare.
 Wishe not the thyng which thou maist not ob-
 tayne.

Thoue and before all thynges, worship god.
 Reuerence thine elders.

Herme. Refraine the iustice. Break by heare.
 Be obedient unto the kyng and monarche that
 shall be thy autowre hynder byn.

Have god for thy strength, so shalt thou save thy soule.
 Enuie not though an euill man prosper, for
 surely his ende shall not be good.

Be satisfied with litle, for it multiplieth and
 multiplies.

Trust not to the tyme, for it deceaith and seduceth
 them that trust therein, and addeth to thyng
 that is to be feared no man with his misery.

Wear thy grace close, and thou shalt not be
 shamed. Be good and humble, for thou shalt be
 ought, but when thou haste begunne, dispatche
 it quickly.

With. Before thou goe from home, deuise with the
 selfe what thou wilt doe, and when thou
 art come home againe, remember what thou hast
 done.

Socr. Neither harter, nor chide the wife before straine
 of thyne. Take not thine enemy for thy frend,
 for he is not thine enemy for the tyme.

Be not proude in prosperitie, for thou shalt be
 in aduersitie. Be not in aduersitie, for thou shalt be
 in prosperitie.

Be not in aduersitie, for thou shalt be
 in prosperitie. Be not in prosperitie, for thou shalt be
 in aduersitie.

Be not in aduersitie, for thou shalt be
 in prosperitie. Be not in prosperitie, for thou shalt be
 in aduersitie.

Be not in aduersitie, for thou shalt be
 in prosperitie. Be not in prosperitie, for thou shalt be
 in aduersitie.

Prescripted and counsels.

thyne owne arg. and well ordered in speech. **1011**
1. Moderate thy lustes, thy tongue, and thy belly.
2. Doe not than thy selfe, whiche thou dispraysesse
in an other.
3. Coue not to waite ryche thyough discret.
4. Looke what chaunce thou vnderste to thy pr. **1012**
rentes, & loke for the lyke agayn of thy children.

Rule not except thou haue of god tithes to be. **1013**
1. Be not in such company that shall lead thee
vnto reason. Flee euill company.
2. Blaunde not them that be dead: a son vnder
3. Prepare thee suche ryches, as wherwith thy
is broken, maye swynne, and chaunge with thy
master.

1. Learne such thynges while thou art a childe, **1014**
as maye profite thee when thou art a man. of
2. Endeavour thy selfe to do so much, that other
maye enuy thee therefor.
3. Spende not to outragiously, nor beate nogg
differ so that thou neyther be needy, nor in bon-
dage to thy riches.

Be patient in tribulation, and geue no manne **1015**
cause to speake euill of thee.

1. Looke well to the safegarde of thyne owne **1016**
honour, and of good renowme, on thyne
2. Knowe thy selfe so that an flatterer be guile thee. **1017**

Be vertuous and liberall, so that thou either
donna the slanderers mouth, or close rates
of them that shall beare hym.

1. Be not with that with which thou hast **1018**
ought to be wroth, nor with that which thou
hast to be wroth.

Neither suffer thy handes to waite, nor thy
tongue to speake, nor thyne eares to heare that
which is euill.

The seconde booke of

Pitha. Sleepe not before thou have considered howe
thou hast bestowed the daye: yf thou haue
well doye, thanke god: yf otherwyle, repent, and
aske hym forgiveness.

Desyre god at the beginninge of the woorkes
that thou make by his helpe, bringe them to a
good conclusion.

Wrislo. Walkes not in the waye of hatred.

Doe not what thou wouldeste, but what thou
shouldest.

Prayse not a man except he be prynciple worthy.

Withouthis comrade anye man, doe it rather
with gentleness than with violent extremite.

Use measure in all thynges.

Doctr. What thou talkest with a stranger, bee not
so full of communication, till thou knowe wher
he bee better learned than thou: and yf he
bee not, speake than the boldet, and bee quiete,
and learne of hym.

Beareth thy selfe no power ouer thee, for if thou
suffer her to daue to treade vpon thy foote, she

will somowhe treade vpon thy head.

Feare thy wyll to doe iustice, and shewe not.

Wrislo. Haunt not to much the rich mans houses, for that
engendreth no great loue: nor bee so long from
thou: for engendreth hate. Be vs a weane
in all thynges.

Doctr. Trouble not thy selfe with worldly carefullnes,
but resemble the birdes of the ayre, which in the
daye flye like theye were bounden for the day.

Doubt them whom thou knowest, and wissh
not them whom thou knowest not.

Remember not thy nigh nor in the daye.

Labour not to enforme hym, that is to be

out

Preceptes and counsels.

oute reason, for so shalte thou make hym thine enemy.

Use not womans compaign, except necessitie Plato. compell thee.

Esteeme hym as muche that teacheth thee one worde of wysedom, as yf he gaue thee golde.

Sweare not for anye maner of aduantage.

Aspyme nothyng befoze thou knowe the trueth. Seneca.

Begynne nothyng befoze thou know howe for to finishe it.

Be not hasty, angry, nor wyathfull, for they be the condicions of a foole.

Refrayne from vyce, for vertue is a precyous garmente.

Beware of the baytes of a wanton womanne, which are layde out to catche men: for they are a great hinderauce to him that desireth wysedom. Socrates.

Measure thy pathes, and goe the right waye, Xenoph.

Refrayne from couetise, and thyne estate shal prosper.

Use iustice, and thou shalt bee bothe beloued, and also feared.

If thou wilt dyspraise hym whom thou hatest, shewe not that thou art his enemy.

Take hede to the meate that a gelous woman thyne. geueth thee.

Let neyther thy betwite, thy yowth, nor thy helth deceyue thee.

Break not the lawes that are made for the Aristot. welth of the countrey.

Applye thy mynde to vertue, and thou shalt be saued.

Warye nothyng that is not commendable.

W.i. noz

The seconde booke of

- noȝ dyspraise any thyng that is pꝛaise woꝛthyē.
Plato. Trauaile not muche to wyne that whyche
wyl lightly perſhe.
Enſue the vertues of thy good aunceſters.
Sene. Tray thy ſelf with iuſtice, and clothe thee with
chaſtite: ſo ſhalt thou be happy, and thy woꝛkes
proſper.
Enfoꝛce thee to geat bothe wyſedome and ſci-
ence: by whiche thou mayſt direct both thy ſoule
and bodie.
Pitha. Endeavour thy ſelfe ſo to kepe the law, that god
maie be pleaſed with thee.
Couet not thy frendes ryches, leſte thou bee
deſpyſed and hated therefoꝛe.
Repyne not a manne in his wꝛathe, foꝛ than
thou mayſt not rule hym.
Herm. Reioyce not at an other mannes myſſfortune,
but take heede by him, that the lyke chaunce not
to thee.
Stabliſh thy wit both on thy right hande, and
on the left, and thou ſhalt be free.
Socra. Geue to the good, and he wyl requite it: but
geue to the euill diſpoſed, and he wyl aſke moze.
Wee not ſlacke to recompence them that haue
done foꝛ thee.
Isocrat. Thinke fyrſt, than ſpeake, and laſte of al fulſyll.
Accuſtome not thy ſelfe to be ſodainly moued,
foꝛ it will turne to thy diſpleaſure.
Pitha. If thou entende to doe any good, tary not tyll
to moꝛow, foꝛ þ knoweſt not what maye chaunce
thee this nyght.
Arillo. If thou ſeie thy ſelf moze true to the kyng thā
many other, and haſt alſo leſſe wages of him thā
they, yet complaine not, foꝛ thine wyl continue,
and

Preceptes and counsels.

and so wyl not theirs.

If any man enuye thee or say euill by thee, let not thereby, and thou shalt disapoynt hym of his purpose. **Diog.**

Forget not to geue thanks to them that instruct thee in learninge, nor chalenge to thy self the prayse of other mens inuencions.

Houc all men, and be subiecte to all lawes, but obey god more than men. **Socra.**

If thou wilt be renowned valiaunte, let neither chance nor grieve overcome thee. **Plato.**

Geue good eare to the aged, for he can teache thee of thy lyfe to come.

Flee lecherous lustes, as thou wouldest a furious toide.

Attempte not two thinges at once, for the one wyl hynder the other.

Let no couetous mā haue any rule ouer thee, nor yeide thy selfe subiect to couetise: for the couetous man wyl defraude thee of thy goodes, & couetousnes wyl defraude thee of thy self. **Aristot.**

Receiue not the giftes that an euill dysposed man dothe profer thee.

Be sober and chaffe among younge folke, that they maye learne of thee, and among olde, & thou mayst learne of them. **Plato.**

Order thy wyfe as thou wouldest thy kynnsfolke.

Apply thy selfe so now in vertue, that in tyme to come, thou mayst therfore be praised. **Seneca. Plato.**

Thinke that the weakest of thine enemies is stronger than thy selfe.

Be not ashamed to doe iustice, for all that is done without it, is tyranny.

Fortifie thy soule with good woorkes, and

The seconde booke of

flee from couetise.

If thou intende not to doe good, yet at the least refrayne from doyng euill.

Aristo. Geue not thy selfe much to pleasure and ease, for if thou vse thy selfe therio, thou shalt not be able to sustayne the aduersitie that maye afterwards chaunce vnto thee.

Endeuor thy selfe in thy youth to learne, although it be painful: for it is lesse pain for a mā to learn in his youth, than in his age to be vncunninge.

Whan thou arte wearie of studie, spoyle thy selfe with reading of good stozies.

Couet not to haue thy busines hastily doone, but rather desyre that it may bee well done.

Reioyce without great laughter.

Desyre not to be wise in wordes, but in workes: for wysedome of speche wasteth with the worlde, but workes wrought by wysedome, encrease into the worlde to come.

If thou doubt in any thyng, aske counsaile of wisemē: and be not angry, although they reprove thee.

Woorship good men, so shalt thou obtayne the peoples fauour.

Dilog. Kepe no company with hym that knoweth not hymselfe.

Be not lyke the boulder, that casteth out the flower, and kepeth in the branne.

Commit not the gouernaunce of people, to a chyld, to a foole, to a couetous manne, nor to any hasty person, that is desyrus of reuengeaunce.

Plato. If thou desyre to be good, endeuour thy selfe to learne, to know, & to folow truth: for he that is ignorant therin, and wil not learne, cannot be good.

Kepe

Preceptes and counsels.

Kepe a measure in thy communicacion: for yf Aristot.
thou be to briefe, thou shalt not be well vnder-
standed: and yf thou be to long, thou shalt not be
well borne in mynde.

To hym that is to full of his questions, geue
no answers at all.

Use exampples, that such as thou teachest, Bitha.
maye vnderstande thee the better.

Reason not with hym that wyl deny the prin-
cipall truthe.

Take good hede at the begynnyng, to what Aristot.
thou grauntest: For after one inconuenience,
another foloweth.

If thou desyre to haue delecte without sorowe,
appte thy mynde to study wysedome.

Warry a younge mayde that thou maist teache
her good maners.

Kepe coumpany with them, that may make
thee better. Dene.

Be bounde vnto wysedome, that thou mayste
obrayne the true libertie.

Loue, yf thou wylt be loued.

So lyue with men as yf god save thee.

So talke with god as yf men heard thee.

Fearc foloweth hope, wherefore yf thou wylte
not feare, hope not.

Desyre not to dwell nigh a ryche man, for that
shall make thee couetous.

Eschew anger, though not for wysedomes sake,
yet for thy bodily healthes sake.

If thou desyre to be quiete minded, thou must
eith be a poore manne in dede, or els lyke to
a poore man.

Take not thought to liue long, but to lyue well.

The seconde booke of

For so muche as thou art not certaine in what place death abideth thee, be thou ready prepared in eche place to meete him.

Praise a man for that, whiche may neyther bee geuen him, nor taken awat fro him: which is not his faire house, nor his goodly garments, nor his great houshold, but his wit and perfect reason. Labour not for great numbres of bookes, but for the goodnes of them.

Use thine eares more than thy tongue.

Seneca.

Despye nothing that thou wouldest denye, if it were axed thee.

Whatsoever thou wilt speake, befoze thou shewe it to an other, shewe it secretly to thy self.

Whatsoever thou wilt haue kept secreete, shew it vnto no bodye.

Searche forth the cause of euery deede.

Let not thy thoughtes depart from the trueth.

Promise with consideracion, and performe faithfully.

Praise little, but dispraise lesse.

Let not the auaritie of the speaker perswade thee, nor regard thou his person that speaketh; but marke well what it is that is spoken.

Performe more fully thā thou hast promised.

Such thynges as thou hast, vse thou as thine owne and kepe them not as if they wer another bodyes.

Be gentle and louing to euery bodye, flatter none, be famillier with fewe, bee indifferent and equal towards euery mā, be slow to wrath, swift to mercy and pittie: be constaunt and patiente in aduersitie and in prosperitie ware and lowelye. Worshyp gentlenes and hate crueltie.

Flee

Preceptes and counsels.

flee and eschewe thyne own vices, and be not curious to searche our other mens.

Be not busy to vpryaybe menne with theyr fautes, for so shalt thou be hated of every bodye.

Sometime among earnest thinges, vse merce conceytes, but measurably.

Liue with thyne vnderlynges as thou wouldest thy betters should lyue with thee: and doe to all men as thou wouldest be done by.

Thinke not thy self to be that, which thou art not: nor desyre to seme greater than thou arte in deede.

Thinke al thinges may be suffred saue synfulness and vyce.

Eate rather for hunger, than for pleasure and delite.

Be apte to learne wisedome, and diligente to teache it.

Be merry without laughter.

Thou shalt be loued of God, yf thou folow him in this point: In desyre to doe good to al men, and to hurt no body.

Believe hym not that saith he loueth truely, and foloweth it not.

See that thy giftes be accordyng to thine abilityte: for if they be to big, thou shalt be thoughte a wastre: and agayne if they be to smal, thou shalt be thoughte a niggarde.

Solon.

Let thy giftes be such as he to whom thou gynnethem both vnto them.

Geue no vaine and vnmete giftes, as armour to women, bookes to a plowman, or nettes to a bydent.

Sene.

Be to the nede, yet so that thou nede not

Ap. m.

the

The seconde booke of

thy selfe.

Succour them that perishe, yet not so, that thou thy selfe perishe thereby.

If thou bestowe a benefite, kepe it secreete: but if thou receyue any, publishe it abroad.

Speake not to hym that wyl not heare, for els thou shalt but vexe hym.

Geue at the fyrst axyng, for it is not freely geuen, that is often craved.

Boast not thy selfe of that whiche is another mannes.

Blame not nature, for she dothe for euery man alike.

If thou wylt prayse anye man because he is a gentle man, prayse his parentes also.

If thou prayse hym for his riches, that appertaineth to fortune. If thou praise him for his strength, remembre that sickenes wil make hym weake. If thou praise hym for his swiftnesse of body, remember that age wyl take it awaye. If, for his beauty, it wil sone vanish. But if thou wilt praise hym for maners and learning, than as much as appertaineth to a man, prayse thou hym; for that is his owne, which neither cometh by heritage, neyther altereth with fortune, nor is chaunged by age, but is alway one with him.

Flee the company of a lyer, but if thou must nedes kepe company with hym, beware that in any case thou beleue hym not.

Geue parte of thy goodes to the nedy, so shall god encrease them.

Socrat. Solue good workes, and thou shalt scape the flowers of ioye and gladnes.

Boaste not of thy good dedes, lest thine evil be also

Preceptes and counsels,

also layed to thy charge.

Company not with hym, that knoweth not hym
hymselfe.

Be not ashamed to heare the truth, of whome
so euer it be: for trueth is so noble of it self, that
it maketh them honourable that pronounce it.

Yf thou haue not so much power, as to refrain
thyne yre, yet dissemble it, and kepe it secreete, and
so by litle and litle, forgeat it.

Honour wysedome, and deny it not to them that
would learne, & shew it vnto them & dispraise it.
Sowre not the sea fieldes.

Pitha.

Gette not to light credence to a mans wordes,
nor laugh thou them to scoorne: for the one is the
propertie of a foole, and the other the condicion
of a mad man.

Flora.

Thinke not suche thynges honeste to be spo-
ken of, that are filthy to be done.

Accustome not thy self to be heauy and sad, for
yf thou doe, thou shalt be thought heere: yet bee
thoughtfull, for that is a token of a prudent mā.

So doe all thinges, as yf euery manne should
knowe them, yet kepe them clidse a while, and at
length discouer them.

Learn diligentely the goodnes which is taught
thee: for it is as greate shame for a man not to
learne the good doctrine that is taught hym, as
to refuse a gift profered hym of his frende.

Let it not grieve the to take pain to go to learne
of a running manne. For it wer great shame for
younge men, not to trauaile a litle by land to in-
crease theyr knowlage, & the marchauntes sayle
so farre by sea, to augment theyr ryches.

Be gentle in thy behauioure, and samplier

M. v. in

The seconde booke of

in communication. It becometh to gentleness, to
suffer gladly them that we mete: & to familiarity
to talke with them gently and frendly.

Behaue thy selfe gently to every body: so shalt
thou make the good thy frendes, & kepe the bad,
from being thine enemies.

Use thy selfe to labour, by thine own accord:
that if it changes thee to bee compelled thereto,
thou mayst away with it the better.

Personne thy promise, as iustly as thou wilt
paye thy debts: for a manne oughte to be more
faithfull than his othe.

For those causes if thou bee constrained, thou
mayst sweare: as to discharge thy selfe from any
great offence, or to saue thy frendes from great
daunger. But for money thou shalt not sweare
any othe: for if thou doe, thou shalt of some bee
thought forsworne: and of other some, to be de-
spisous of money.

Thynke it as greates a shame to bee overcome
with thy frendes benefites, as with the injury of
thyne enemies.

Wish not thy frendes to be as prosperous for thy
prosperitie, as they seme sorrowful for thy misfor-
tune: for there be many that lament a mans mis-
ferry, that would haue enuy to see him prosper.

Desyre to be cleanly, and not gorgeous in thine
apparell.

If thou doe good to the euill, it shall happen
to thee, as it dothe to them that fede other mens
dogges, whiche barke as well at thee, as at
at an other straunger.

Do not such thinges thy selfe, as thou wouldest
dispraise in an other.

Enforce

Preceptes and counsels.

Enforce thy selfe to refrayne thy euill lustes, & folowe the good, for the good mortifieth and droppeth the euill.

Socra.

Speake euer of god, and god wil alwayes put good wordes in thy mouth.

Set thine owne workes alwayes before thine eyes, but cast other mens behind thy backe.

Fyre not thy minde vpon worldly pleasure, nor trust to the worlde: for it deceiueth al that putte theyr trust therein.

Be contente with litle, and couet not an other mans goodes.

Be sober in thy lyuyng, and replenishe thine heart with wisdom.

Dreade god, and kepe thy self from vain glorie.

Moeke not another manne for his misery, but take hede by hym how to auoyde the lyke misfortune.

Let no man perswade thee by flattery to do any euill, nor to beleue otherwysse of thy self, than thou art in dede.

Receiue patiently the wordes of correction, though they seme greuous.

Herm.

Fear the vengeance of god, all that thou mayst, and consider the greatnes of his puillance and might.

Beware of spies and talebearers.

Tell nothyng to him that wil not beleue thee, nor demaunde any thyng whiche thou knowest before wyl not be graunted.

Socra.

Fear god aboue al thinges, for that is right full and profitable: and so order thy self, that thy thoughtes and wordes bee alwayes of hym: for
the

The seconde booke of

the speaking and thinking of god, surmounteth so much al other wordes and thoughtes, as god hymselfe surmounteth all other creatures, and therefore men ought to obey hym, though they should be constrained to the contrary.

Make thy prayers perfect in the syght of god: for prayer is lyke a ship in the sea, whiche if it be good, sauereth all therein: but if it be nought, suffereth them to perishe.

Prut. Praye not to god to geue thee sufficient, for that he wyl geue to eche man vnayed: but pray that thou maiste bee contente and satisfied with that which he geueth thee.

Beleue him not whiche telleth thee a lye by an other bodie: for he wyl in lyke maner make a lye of thee to another man.

If thou desyre to be beloved of euery body, salute eche man gladly, be liberall in geuyng, and thankfull in receiuyng.

Forgeat thyne anger lyghtly, and desyre not to be reuenged.

If thou desire to continue long wth another man, payne thee to instruct hym wel in good maners.

The conclusion.



These are part of the preceptes and counsels of the heathen men, which taken & vsed as they should be, are not vnmete for christe me to folow. Of whiche I couide haue made a greater booke, but forsomuche as these fewe containe the effect of al, & because also I me wil be sone weary of tedious matters, be they neuer so good, it seemed good for feare of buring men from it, before they saw it, to be as brieve as mought

Preceptes and counsels.

mought bee: wrythynge that these fewe myghte be wel accepted. To the whiche I haue set no summaries, because I would that thei should be read thzoughly. And although thei be so easy, pisyne, and common, y euery chyld can saye the same, yet being so litle folowed of mē, which should know them best, I thoughte it no shame at all to wryte the, which mind not in this boke to teache mē to speake, but to do y thinges which thei can speake already. Wherin peradventure some well muse why I haue attributed so many sentēces to Socrates, which thei perhaps know to haue be wryten of other men: in whiche doing I folowed the prouerbe. Doubtful thynges ought to be interpreted to y best. And therfore suche thynges as I haue found wrytten, without certaintie of any certayn autoure, I haue ascribed vnto hym, not onely because they bee thynges meete for hym to speake, but because they be wrytten by some of his scholers, which learned them of him. And y who the most excellent, setteth forth such thinges in hys maysters name, y the authoritie of the speaker, might cause the matter to be moze regarded. I meane Plato, whose exauple in this pointe I haue folowed: yet not so desirous to perswade with the autoptye of the speaker, as with goodnes of the thyng, whiche he hath spoken. The which with al the reste, I would wishe al mē to learne and followe.

The ende of the seconde
booke.

The

The thyrde booke.

The vse of prouerbes and
adages.

Cap. i.



Phe as a louer delisted
in the goodly bewty of
hys loue, can neuer be
satisfied in beholding
her, nether can take a-
ny rest vntill he haue by
praising, flamed other
to delite in ysame, la-
boing to y vttermost to
set forth his beeloned:
Euen so the Philoso-
phers rauished in the loue of wisdom, haue not
only labored to know it to y vttermost, but haue
also deuised by all maner meanes, to prouoke &
entice al men to delite in ysame: & beecause they
considered mens mindes to be variable, & diuers-
ly delisting, thei deuised to set out wisdom in so
dyg kyndes of wyting: y every man mighte fynde
wherin to delite, & so be caught in his own plea-
sure. Among which kyndes of teaching, although
preceptes & counsels be the most plaine & easy,
yet lacke they the grace of delite, whiche in their
prouerbes thei haue supplied: and y so swete &
so witty, y they both delite and perswade excea-
dingly, mixed with suche pithines in wordes and
sentence, as may minister occasion to muse and
study a cause to fixe them y better in memory: &
like a plaister bothe corrosiue and incarnatiue,
taunting vices, & shewing y remedies: being ther-
ewithal so bryefe, y without trouble they maye bee
obtained. As for an exauple this litle Prouerbe.
Wrayth

Prouerbes and adages.

Wrathe leadeth shame in a lease.

What might there be saide to cause a man more to retrain his wrathe? For euery man naturally hateth shame, which sicke it is the follower and of anger, and therto ioynd inseperably, euen as the shadowe is to the bodye, what man considering the ende, will vse himselfe thereto? And to make hym ashamed, loe here another.

**He that to his wrathe and anger is thrall
ouer his witte hath no power at all.**

Nowe what maye make a man more ashamed of himself, than to be thought a very foole? I suppose nothing. Wherefore sicke this kynde is so wittie, and so pleasaunte, I haue endeuoured in this booke to gather together part of their prouerbes, and haue sundred them into chapters, & they might the easilier be had and found out for all maner purposes. And suche thynges as I thought moste proper, I haue drawn into Metres, & ioynd with the diuers other, by other men doen already: to the entent that such as delite in Englishe Metre, and can retayne it in memoire better than prose, might fynde herein somewhat according to their desires: whiche booke & Meters I submit to the correccion of all fine wittes and wel learned menne: despying them herein to pardon myne ignoraunce, and to beare with my boldenes, which thought it better, though rude is, to doe somewhat, than to be idle, and to do nothing. For by idleness, no goodnes may come but all wickednes hath growen thereof according to the Proverbe.

**Idleness is the cause of ignoraunce,
and ignoraunce the cause of error.**

Where

The thyrde booke of

Where as by this my labour, though simple and rude, I maye chaunce to styre vp some by occasion hereyn geue, to handle the matter as I would I could my self. Once I am sure, that by my labour can come none euill, where as good may chaunce thereby diuers wayes. Per to Apollinus, and his scorneful mayne, which I am sure wyl despyse this beefore they knowe it, as it is their custome in all maner matters bee they neuer so good, I wil object this saying of Parace. Yf ye can do better, my frēdes set it forth: yf not, vse this: and take it wel in worthe.

¶ Of wysedome, learnyng, and vnderstandyng. Cap. ii.

Grillot.

Boetra.



Vnderstandyng is a lyghte, whiche god powzeth into mans soule.

Wisedome is the knowlage of dyuine thinges, and is the head of al other sciences.

Wisedome is life, and ignoraunce is death: wherefore the wyse man tyueth, for why he vnderstandeth what he doth: but he ignoraunt is dead, because he doth he knoweth not what.

Of al the giffes of god, wisdom is chiefest.

Wisdom ordzeth the mynde, she dyrecteth the life, and ruleth the workes therof, teaching what oughte to be done, and what to bee lesse vndone, without whiche no man may be safe.

Wysedome teacheth to do as well as to sprake.

Plato. Of al the giffes of god, wisdom is most excellent: she geueth goodnes to the good, and forgesueth the wicked theyr wickednes.

To menne of lowe degree: wysedome is an honour

Prouerbes and adages.

honour: and foolishnes is a shame to manne of
hygh degree.

Wysedome garnisheth ryches, and shadoweth
pouertie.

Wysedome is the defence of the soule, and the
myrrour of reason, & therefore blessed is he that
trauapleth to geat her, for she is the ground and
roote of all noble dedes: by her wee obtayne the
chiefe good, that is eternall felicitie.

Prudence is the gide of all other good vertues. *Seneca.*

Of all the good giftes of god, wysedome is the
pureste: she geueth goodnes to good people, and
obtaineth for the wicked, pardon for their wyc-
kednes: she maketh the poore riche, and the riche
honorable: and such as vnfaignedly embrace her,
she maketh lyke to god.

Wysedome and iustice are honourable, bothe
to god and man.

Intelligence is kyng both of heauen and earth.

Wysedom is the messenger of reason.

Wysedome at the begynnyng semeth a greate
woonder. *Pitta.*

Wysedom is lyke a thyng fallen into the water,
whiche no man can fynde, except he searche it at
the botome.

Wysedom throughe learned, wyll neuer bee
forgotten.

Science is gote by diligence, but discretion
and wysedom commeth of god.

In the company of wyse men is rest, but in the
fellowship of fooles is nothing but labour.

A wise man ought not to sorowe for his losses,
but to be carefull to kepe the rest of his goodes.

A wise man is known by two pointes: he will
not

The thyrde booke of

not lightly be angry for the wrong that is done hym: neyther is proude whan he is praised.

He that seeketh wisdom the right way, findeth her: but many erre because they seeke her not duely, and blame her without cause.

Socrat.

A wise man is knowen by thre poyntes. In making his enemyes his frendes: In making the rude learned: and in reformyng the euill dysposed vnto goodnes.

He is wise that acknowlagedh his ygnorance, and he is ygnorant that knoweth not hymself.

Seneca.

There is none happy, but the wise man.

Wise men for the trouthes sake, ought to contrary one another, that by theyr conienion the trouth may the better be knowen.

Plato.

It is better to be wise and not to seme so, than to seme wise and not to bee so: yet menne for the most part desyre the contrary.

A wise man vnderstandeth bothe the thynges that are aboue hym, and those also that are beneath hym: he knoweth the thynges that are aboue hym, by the benefites whiche he receyueth therby: and thynges beneath hym, by the vse and profite that he hath by them.

Herme.

Wisdom teacheth man to knowe his creature.

Seneca.

A perfect wise man mortificeth his worldly desires, by meanes whereof he subdueth both his soule and body.

He that desyreth wisdom, desyreth the most hygh and diuine estate.

He that fyndeth wisdom, fyndeth lyfe bothe in this worlde, and in the worlde to come.

It is not possible for hym to bee wise, that desires

Prouerbes and adages.

speth not to be good.

A young man cannot be perfectly wyse, for wyse-
Tristo.
dome requyeth experience, whyche for lacke of
tyme, young men may not haue.

A wyse man ought to repyte his errour greate,
and his goodes small.

The wyse man and not the ryche, is boorde of **Penes**.
myserie.

He shall be wyse that enhaunteth wyse mennes
company.

It is not vncomely for wysedomes sake for a
man to be in subiection, to whomsoeuer it be.

A wyse man is knowen by sylvence, and a foole
by muche babbling.

Learnynge maketh younge men sober, it com-
forteth olde men, it is ryche to the poore, and
it garnisheth the ryche.

It is a shame for a wyse man to saye, I thought **Pitho**.
not so muche.

Muche babbling is sygne of small knowelage.

Knowelage is better in youth than in age.

A wyse man carpeth al his goodes with hym.

The best kind of learning is, to vnlearn our
evils.

No man may refraine from doyng amysse: but
a wyse man by one peryll, wyll auoyde another.

Wisedome in the heart of a foole, is like a flying **Plato**.
thyng, that cannot longe continue in one place.

A manne of perfecte wysedome, cannot die:
and a manne of good vnderstanding cannot be
poore:

Learnynge is studyes syster.

Wisedome is a tree whiche springeth in the
heart, and beareth fruite in the tongue.

P. ii. Without

The thyrd booke of

Without study of wysedom the mynde is fecke.

Early rising and much watching, are profitable to kepe a manne in health, and to encrease hys wysedome.

A man without science is lyke a realme without a king.

Aristo. Science separate from iustice and vertue, is not wysedom but subteltie.

Nothyng becommeth a wyse man so muche as temperaunce.

He that is worshipped for wysedom, is angrie with them that despise it.

Socra. Of all thynges the least quantitie is easieste to be borne, saue of knowelage & science: of whiche the more that a manne hath, the better he maye beare it.

A wise man knoweth what ignoraunce is, because he himseife befoze tyme hath been ygnoraunte: but the ignoraunte was neuer wyse, and therfoze he knoweth not what wysedome is.

The true louers of wysedome shall see god.

Sene. Power and might is in young men, but wisdom and prudence is in the aged.

Of iustice, lawes, cities, and gouernours. Cap. iiii.

Plato.



Except wyse men bee made gouernours, or gouernours bee made wyse menne, mankynde shal neuer haue quiet reste, nor vertue bee able to defende her self.

The citie is well ordred, where ambitious men desyre to haue no offyces.

Cities are wel gouerned, when the wicked be punished.

Proverbes and adages.

What is done by iustice is well done: but all that is done otherwise, is euill.

A citie to obtaine prosperitie, needeth not so muche aboundance of goodes, as vertue. **Aristot.**

Lawe is the spider and tryer out of truely. **Herme.**

Through idleness, negligence, and to muche trust in fortune, not onely menne, but cities and kyngdomes, are bitterly lost and destroyed.

Iustice is a measure whiche god hath ordeined on the earth, to defende the feble from the myghtie, and the true from the vntrue, and to roote out the wicked from among the good. **Plato.**

Wisedom is leache of the lawe, and money the drugges: and wha the leache cannot cure him selfe, howe should he cure other? **Pitha.**

Lawe and wisedom are two laudable thinges: for the one concerneth vertue, & the other good condicions.

An euill lawe, and the loue of a shewe, are like vnto the shadowe of a cloude, which vanissheth away, as soone as it is seen. **Sene.**

Law is the queene of immortallitie.

Lawes ought to be made, for no mans pleasure. **Socra.**

Those rulers synne exceedingly, that geue other licence to synne.

Cities must needs perishe, whan the common lawes are of none effect.

A good common weale bringeth by good men.

There cannot bee in a citie a more horrible thyng than sedicion. **Arist.**

He that is obedient to the lawe, obeyeth god.

Where lawe and order is, all thinges prosper well.

A lawe maker ought to bee godly learned and wise. **Plato.**

The thyrd booke of

wyse, and suche one as hath been subiecte to o-
thers lawes.

God is the causer that lawes be made.

Bybery vled in a cite, engendereth enli mas-
ners: by meanes whereof, bothe faith and frend-
ship are litle set by.

That cite is safe, whose dygnities are well
bestowed.

None delitteth in iustyce, but the iuste manne:
none loneth wyse dome, but the wyse manne: nor
none but the true frende delitteth in frendshyp.

Pytha. Without iustice no realme may prosper.

He that maketh his realme subiecte to the lawe,
shall reigne: and he that maketh the lawe subiecte
to his realme, maye happye to raigne a whyle.
But he that casteth the lawe forth from his
realme, casteth forth hymselfe.

God is a lawe to sober men.

Happye is that cite, that hath a wyse man to
gouerne it.

Crissot. It is better for a cite to be gouerned by a good
man, than by a good lawe.

A good eyre shoulde care more for vertue, than
for people.

Without iustice no cite may be long inhabited.

He that politikeley intendeth to the common
weale, maye wel be called iust: but he that inten-
deth onely to his owne profite, is a vicious per-
son.

Of power, honour, vertue,
and strength. Cap. iiii.

Ordy

Prouerbes and adages.



Helpe vertue attayneth the euerlasting blessednes. Aristot.

He is not to be counted stronge, that cannot away with labour.

It is a signe of a noble and myghty courage, to sette litle by great and myghty thynges.

Vertue is shut by from no man, but is readye for all that desyre her, she receybeth all menne gladly, she calleth all menne, bothe seruantes, ynges, and banished men: she requyret neither house nor substance, but is contented with the naked man. Scene.

They that be perfectly wyse, despyse worldlye Blata: honour.

Where ryches are honoured, good menne are despyed.

He that honoureth ryche men, despyseth mysd.

He that to his noble linage addeth vertue and good condicions, is to be praised.

Honor is the fruite of vertue and trueth, and for the trueth a man shalbe worshipped. Plato.

He is worthy to be honored that willeth good to every man.

The iust man resteth in suretie.

He that vanquisheth his lustes, is a greates conquerour.

Nobilitie, honor, and ryches, are the clokes of malitiousnes. Drog.

Pleasure perysheth lightly, but honor is immortal. Doctr.

Vertue alone perfourmeth the euerlastyng felicity. Plato.

Immortal honor is better than transitorye riches.

P.iii.

The thyrde booke of

ryches.

It is a shame for a man to desyre honour, because of his noble progenitours, and not to deserve it throught his owne vertue.

The gloze of the auncestours, is a goodly treasure to theyr chyldren.

Seneca. He is the very ballaunt, which neither reioyseth much, nor soroweth out of measure.

Honour ought to bee geuen to vertue, and not to ryches.

Herm. It is better to suffer shame for vertuous dealing, than to wyne honour for vicious luyng.

Pitha. To vse vertue is perfect blessednes.

Of liberalitie, pacience, vse, and
dyligence. Cap. v.

**Socras.
Aristot.**



That is lyberall can not lye a myse: he that speaketh trueth cannot be ashamed of that he speaketh. The lowely man cannot be hated, and he that diligentely attendeth to his busynesse, can neuer repente hym, but byngeth his woordes to a good conclusion.

Seneca. He is liberall that delyteth more in good renowne than in money.

He that is paciente and sober, shall neuer repent hym.

Plato. That which kepeth a man from shame, is better than ryches gotten thereby.

He that dooeth not for his frendes whan he may, shal in his moste neede of them be forsaken.

He is perfectly patient whiche in his fury can subdue his own affections.

Socrat. Pacience, and good beliefs in god, maketh a man

Prouerbes and adages.

man victorious.

Diligence despatcheth all thynges.

Diligence and carefulnesse is the keye of certayntie.

That which a man hath accustomed long time semeth pleasaunte, although in dede it be paynfull. Plato.

There is nothyng so good to make a horse fast, as the eye of his mayster: neyther is there ought better to make land fertile, than the steppes of the owner, that is to saye the maysters diligence.

It is as difficulte to breake a custome long vsed, as to chaunge or alter nature.

Custome is as it were an other nature. Aristot.

Of knowelage, ignoraunce, and
errour. Cap. vi.



Intelligence is king both of heauen and also of earth. Socra.
Great is the hurt that hath chaunted by ignoraunce. Plato.

Ignoraunce is a madness of the soule, which while it laboureth to attain to tructh, is confounded in the knowlage of it selfe.

It is not possible for one man to knowe all thynges, yet should eche man laboure to knowe as muche as he myght. Aristot.

An opinion without learning, cannot bee good.

He that erreth afore that he knowe the tructh, ought the sooner to be forgiven.

Errour at the ende, is knowen to be euill, and
A. V. trueth

The thyrde booke of

trueth thereby is knowen muche better.

It is greate shame for an olde manne to bee ignoraunte.

There cannot bee in a ruler, a worse thyng than ignoraunce.

Plato. The ignoraunte in theyr bankettes vse ministrallie to chere them, but the learned with their boyces delite one another.

He that is ignoraunte in the trueth, and led about with opynions, must nedes erre.

To learne better, is a good punishment for ignoraunce.

Socrat. There is none so ignoraunte as he that trusteth most to his owne witte: none so vncertain, as he that moste trusteth fortune: nor anye so muche out of quiete, as he that is cumbered with an vnruely braynyng shew.

Through lacke of wit, springeth muche harme: and by meanes of ignoraunce, much good is left vndone.

A false opinion doth greate harme.

The holdenes of the ignoraunt, engendzeth al euils.

Socra. It is a shame to be ignoraunte in that whiche euery man ought to knowe.

Pitha. It is better to be ignoraunte in byle thynges, than to knowe them.

Plato. Idleness engendzeth ignoraunce, and ignoraunce engendzeth errour.

Of money and couetousnes.

Cap. vii.

Prouerbes and adages.



Auauaricious olde man is **Dentice**
like a monster.

He that ouercommeth his
couetousnes, is valiaunter
than he that ouercommeth
an enemy, and he is y^e mighti-
est conquerour that hath
quitheth his owne well.

Couetise cannot be satysfied **Pitha.**

fyed with aboundaunce: for the more that a man
hath, the more he will be desyreth.

Ambitious men haue vngracious wittes.

He that hoordeth by his monye, taketh paines **Plato.**
for other folke.

Detention is the ende of couetousnes, but the
ende of liberalite, is woozship.

He that is a niggard to hymselfe, muste needes
be niggardish vnto other.

Seruauntes serue theyr bodie maysters, but **Dioge.**
euyl menne serue theyr couetous lusses.

It is better to haue a man without money, than
money without a man.

A couetous man cannot learne trueth. **Herm.**

It is no meruayle though he be good whiche **Plato.**
is not couetous: but it were a woonder to see a
couetous man good.

A man may soner yeld to auarice, than to rea-
son: for couetise hath accompanied him euē frō
his childehood, but reason commeth not befoze
he haue perfect age.

It is better for a manne to loue his felowes, **Aristot.**
than to loue money.

Money is the cause of sedicion and euyl will.

To

The thyrd hooke of

To deelyte in ryches is a daungerous pleasure.

Couetousnes taketh awaye the name of gentlenes, the whiche liberalitie purchaseth.

A mery man cannot lyghtly be angry.

A liberall man maye not well be enuious.

As for the couetous man, maye neuer be satisfied with riches.

Of the tongue, of fayre speche,
and of flattery. Cap. viii.

Bras.

Herme.



Fayre and flatterynge speche is an honied snare.

A ryghte commendable thyng both in heauen and earth is a true tongue.

Socrat.

There is not a worse thyng, than a deceptfull and lying tongue.

Fayre speche in presence, with good report in absence, and maners in felowshyp, obtaine great frendship.

Chas.

Diog.

An euill tongue is sharper than any sweorde.

If thou speake what thou wilt, thou shalt heare that thou wouldest not.

Pitha.

The tongue is the bewayer of the hearte.

Death deliuereth a man from all enemies saue the tongue.

He is wyse and discrete that can refrayne his tongue.

Plato.

Flattery is a presente frende, but an absente enemye.

Seneca.

It is a pointe of flattery to prayse a man to his face.

Socra.

The tonge of a foole is the keye of hys countenayle,

Prouerbes and adages.

sayle, which in a wyse man, wysedom hath in kepyng.

The tongue of a wyse man is in his heart, but the heart of a foole is in his tongue.

Hastyness of speche, causeth men to erre.

Plato.

Of trueth, of fayth, of erreure.
and lpyng. Cap. ix.



Trueth is the gyde of all goodnes.
Fayth shyneth in daunger.

Herme:
Aristot.

Honoure is the fruite of vertue
and truth: and for the truth, a man
shalbe woꝛshipped.

He that blceth trueth, hath moze
and myghtyer seruauntes than a kyng.

Socra.

There is no dyfference betwene a great teller
of tydynge and a lyer.

There is no goodnes in a lyer.

Seneca.
Plato.

It is lawfull for a gouernoure, for the main-
taynaunce of his estate, and sauегарde of hys
subiectes, to lye: but not for a subiect to lye in a
ny cause.

A faythfull man is better than golde.

Socra.

Lpyng is a sickenesse of the soule, whiche can
not be cured, but by shame or reason.

He ought not to lye y taketh vpon hym to teache
other.

Plato.

Truth is the messenger of God, whiche eue-
ry manne oughte to woꝛship for the loue of her
mayster.

Of small errours, not let at the begynnyng,
spryng great and myghtye mischieues.

Of bringyng vp and maners, of dispo-
sitions and instruccion. Cap. x.

A gentle

The thyrde booke of

Plato.
Plut.



Gentle heart by the owne accorde,
is geuen to goodnes.

Noble wittes corrupt in the byrth
gyngre vp, proue more vnhappye
than other that be more simple.

The wittes whiche in age well bee
excellent, maye be knowen in youth by their ho-
nest delites.

Socra. He is to be commended whiche to hys good
byrnyngre vp, ioyneth vertue, wisedome, and
learnynge.

Instruction in a foole, encreaseth more folly.

Plato. Good dispositions can nether be geuen, bought
nor sold: yea yf they myght, no manne would bye
them: but the euill are dayly boughte and solde.

Aristot. Maners are more requisite in a chyld, than
playing vpon instrumentes, or any other kynde
of vayne pleasauntnes.

Those parentes are to be blamed, that are ve-
ry carefull to heape vp ryches, and take no care
for the good byrnyngre vp of theyr chyldren.

Herm. It becommeth a man from his youth to be
shamefast in fylthy thynges, and to be studious
in that whiche is honest.

Sober nesse in youth, semeth to fooles to bee
mere foolyshnes.

Good byrnyngre vp maketh a man wel dysposed.

Socra. He is perfect whiche to hys good byrnyngre vp,
ioyneth other vertues.

Good byrnyngre vp is the head of good ma-
ners.

Seneca. It is not possible for hym to bee sober, that
is wealthe brought vp in rpytynge and plea-
sures.

Prouerbes and adages.

Of loue, lust, and lechery.

Cap. xi.



Unstaunte Loue is a pynceppall Vertue. **Plato.**

Without loue, no vertue can be perfect. **Plato.**

There are two kyndes of loue, the one natural, & the other heauenly.

The good louer loueth hys soule better than his bodye.

The euill louer loueth his bodye, and not his soule.

The loue of a foole, is moze noysome than Honors. **Hor.**

Loue cannot be myngled with feare.

Loue is the busyness of loyterers.

He that lacketh loue, ought not to be regarded. **Seneca.**

Repentaunce is the ende of fylthy loue.

There is nothyng so darke, but that lous espyeth.

Loue leaueth no daunger vnattempted.

To muche selfe loue, is cause of all euil.

Lust is a lordly and disobedient thyng.

Plato.

Of al thynges the newest is the best, saue of loue and frendship, whiche the elder that it waxeth, is euer the better.

Dishonour, shame, euill ende and damnacion, wayte vpon lechery, and all other like vices.

Aristot.

Aykenes of maners, maketh loue steadfast and perfect. **Seneca.**

It is not possible to doe any thyng well without loue.

It is not possible for that seruante to be diligent, that loueth not his mayster.

¶ Of

The thyrde booke of

Of sorowe, gladnes, feare, and boldenes.

Cap. xii.

Socra.

Aristip.

Pitha.



P is a poynte of madnes, to be sorowe, or to reioyce vnm easurablye. He ought to feare many, whom many doe feare.

Great grief continueth not long. Continual feare suffreth not a mā to be happye.

Aristot.

Sorowe is a griefe for thynges that be done and past. Feare is a doubt for thynges for to come. Feare of hymselfe accuseth the gyltie. By sorowe and thoughte the hert is tozmented. Of sorowe commeth dreames and fantasies. Of thoughte commeth watchyng, and bleared eyes.

Hecme.

Sicknes is the prision of the bodeye, but sorowe the prision of the soule.

Seneca.

Myrthe is the ende of sorowe.

Shamefastnes in a chyld is a token of witt e, but in a man of foolishnes.

Suretye putteth awaye sorow, and feare byndeth gladnes.

Myrther strength nor begynelle, are of anye value in a fearefull bodeye.

Of anger, wrath, enuy, malice, & reuengeaunce. Cap. xiii.

Pyrrus

Prouerbes and adages.



Enuie hatred is woorse than open Plato.
malice.

Wrath leadeth shame in a lease.

It is a greates meruayle to see a
wyse man angry.

He is unhappye that continueth Chales.
in his malice, not thinkyng of the ende.

Unhappye is the estate of malicious and en- Plato.
uious people.

The suspicious, the hally, and the gelous mā,
lyue cuer in sorow.

Shame of hymself, is the ende of indignacion. Aristo.

He is not perfectly good that hateth his ene-
my: what is he then that hateth his frende?

Debate, Decette, contencion and enuie, are the Seneca.
fruites of euil thoughtes.

It is foolyshnes, rather madnes, for a man to
be angry for that, whiche cannot be amended: or
to desyre the thyng whicha he maye not obtayne.

Wrath and hastines, are very euil counsaillers. Aristo.

Quietenes is sure, but rashnes is daungerous.

Enuy and flauhdze are two bryethzen, which go
euermoze together.

Forgiuenes is a valiaunt kind of reuengraunce. Seneca.

He hath great rest, that can refrayn hymselfe
from anger.

Enuie hath been, is, and shalbe, the destruccio Pitha.
of many.

What is there that enuy hath not defamed, or
malice left vndefiled? Truly no good thyng.

Anger is an heauynes and vexacion of þe mind, Aristo.
despyryng to be reuenged.

Anger is the woꝝker of enmitte, and hatred.

Humilitie, pacience, and fayre speache, are the

D.i.

pacifiers

The thyerde booke of

Plato. pacifiers of anger.
 Tyme appeaseth anger.

Wrathe commeth of feblenes of contrage, and lacke of witte.

Women are sooner angrye than men, the speche sooner than the healthy, and olde folke be soner moued than the younge.

Chilon. He is enuious that is soze for good mens prosperitie.

An enuious manne serueth to none other purpose, but to speake euyl, and floundre other.

Hermes. To the wraithful, anger reprocheth.

¶ Of libertie and bondage. Cap. xiiii.

Plato.



He is not free that byndeth hym selfe to another.

He obeyeth manye, that obeyeth his bodie.

Chales.

Hope is a bondage, but mistrust a libertie.

The chyld is not bounde to his parentes, of whom he learned nothyng.

Aristot. He that hath bounde hymselfe to folowe hys fleshye delites, is moze bond than anye captife.

A bonde man hath but halfe a mynde.

Seneca. To muche libertie turneth into bondage.

A tyrante neuer tasteth of true frendship, nor of perfect libertie.

¶ Of women, wyne, and dronkenness. Cap. xv.

Plato.



Dronkenness maketh a man unruly.

Dronkenness vndooeth hym that dellyghteth therein.

Muche wyne and wysedom may not agree, for they be two contraries.

Wine

Prouerbes and adages.

Wyne vnmearurable taken, is an enemye to **Socrat.**
the soule.

Wrath and wyne, drowne both the reason and
sences.

Wrath maketh man a beast, but drunkenesse
maketh a man worse.

Drunkenes ought to be eschued of al menne,
but chiefly of Rulers, watchemen, and officers.

Drunkenesse is an abhominable vyce in a
teacher.

A dronkarde is vnyprofitable for any kind of **Plato.**
good seruice.

The houseband can doe to his wife no greater
wrong, than to haue to do with another woman.
A woman is a necessarie euill.

There can be no greater honour for an honest **Aristo.**
wyfe, than to haue an honest faithfull husband,
whiche careth for her, & for no woman els; thin-
king her more chaste and faithfull than any other.

Neither gorgeous apparel, nor excellent beu-
tye, nor plenty of gold and riches, become a wo- **Seneca.**
man so wel as to berne, silence, faithfulness, and
chastitie.

The best waye for a manne to keepe his wyfe
chaste, is not to be gelous, as many foude fooles
suppose, but to bee chaste hymselfe and faithfull
vnto her.

Womans company is an euill that cannot be
eschued.

A fayre whoze is a swete popson.

Women in mischief are wyser than men.

Woman is more pitiful than manne, more en-
uisous than a serpent, more malicious than a ri- **Socras.**
taunte, and more deceitfull than the deuill.

W. li. Womans

The thyrde booke of

Aristot. Womans counsaile is weake, and a chyldes
vnpersfect.

Woe be to þe cittle where a woman beareth rule.

Socra. It is better to be in company with a serpente,
than with a wicked woman.

Gaye apparellled women stand forth as battes
to catche menne that passe by: but they take none
saue suche as wyl bee wooze, or els suche as bee
ignozaunt fooles, whiche know them not.

There is no greater accumbzaunce that maye
chaunce to a man, than ignozaunce and women.

There is nothyng whotter than a lasciuious
woman.

He is an ignozaunt foole that is governed by
womens counsaile.

An ignozaunte man maye be knowen by thre
poyntes: he cannot rule hymself, because he lac-
keth reason: he cannot resist his lustes, because
he lacketh wit: neither can he do what he would,
because he is in bondage to a woman.

Women by nature, are borne malicious.

It is not possible for hym to obtayne wisdom
and knowelage, that is in bondage to a woman.

He that enhaunteth much womans company,
cannot be strong: neyther maye he bee riche that
delepteth much in wyne.

**Diuers sentences of sundry
matters. Cap. xvi.**

Plato.



Loquence is a goodly gyft, whiche
in trueth shyneth, but in falshoode
corrupteth.

Hermes.

It is harde to fynde a meke wit-
tye man.

Man is the measure of al thynges.
Holmes

Proverbs and adages.

Holynes and righteounes make menne lyke **Socras.**
vnto god.

Small expenses oft vsed, consume great sub- **Sene.**
stance.

Excesse eyther hurteth, or profiteth nothing.

Euery man loueth aduantage.

Beste mulle nedes bee pleasaunte, for it is the
medicine of all diseases that are in labour.

Nothing obtayneth fauour so muche as dili-
gent obedience.

Euyl men for iurre, agree together.

He is to be despyed of all, that careth for none
but hymself. **Herm.**

Many thynges at the begynnynge are counted **Pitha.**
good, whiche at the ende are knowen to be euyl.

Desyre of riches waxeth infinite.

A solitary man is a god or a beast.

It is better for a man to iudge, after labo- **Dlog.**
rernynge, than after his owne mynde and know-
lage.

Diligent puruepaunce is great suertie.

It is wisedome to worke by science.

The multiplyng of frendes, is the asswagenge **Plato.**
of cares.

It is better to diminishe that which hurteth,
than to augment that which helpeth.

None but a craftes man, can iudge of a craft. **Pitha.**

Excellent thynges ought to be done warlike.

It is kyng lyke to be reproued for well doyng.

The agremente of brethren is stronger than a
walle.

To vscarne euil, is the best kynde of learning.

A neddy olde man is a miserable thyng.

Melodye is good to pacify the angry, to comfort **Plato.**
D.iii. the **Driskot.**

The thyrd booke of

the sorowfull, and to allwaie all other passions.
Musike is good to refreſhe the mynde and to
paſſe forth the time, and is a great help to good
pronunciation: and therefore chyldezen ought to
learne Musike.

Socra.

Pitha.

Seneca.



The thirde Chapter.

If all my fortunes the moſte unhappye, is to haue been fortunate,
Nothing is to be counted good,
that may be taken away.

It is as wel a fault to truſt no bodye,
as to truſt euery bodye.

It ſhall not in what hedde a ſicke man be layde, whether it be of gold, or of wood: for where ſo euer he be layde, he ſhall ſerue him well.

Aristot.

It is met as painful a thing for men to praife
honest thynges, as it is to doe them: than ſhould
they be as lytle praized, as ſolowed.

They ſue euilly that alwayes beginne to lye,
forasmuche as theye manye begynnynge doo
make theye lyes ſtill vnperfect.

He that is rooted in his ſinne, will not be corrected.

A gyfte bindeth the receyuer, and leuſeth the
gyuer.

Whan a man doubteth in doubtful thynges,
and is assured in the that be euident, it is a ſigne
of good vnderſtanding.

Herme.

There are ſixe kyndes of menne that he neuer
without veracion. The firſte is he that can not
forgett his trouble. An enuyous manne dwell-
ing with ſolke newly enriched. He that dwelleth

Prouerbes and adages.

in the place and cannot thriue, whereas another
thriued befoze hym. A ryche manne decayed, and
fallen into pouertie. He that would obtain that
whyche he maye not geat. The laste is he that
dwelleth wth a wylse manne, and can learne no-
thyng of hym.

He that seeketh enemyes, seeketh his own de-
struction.

Repentaunce deserueth pardon.

The best and greatest wyngynng is a true frend,
and the greatest losse is the losse of tyme.

Much runnyng maketh great wearpnes.

Yf men in reasonyng desired as much þ truth of
þ thing it selfe, as thei do þ maintainaunce of their
own opiniõs, & gloze of their wittes, there should
not bzyede so muche harred as there dooeth, nor
halfe so many matters bee leste of vnconcluded.

There cannot bee a moze intollerable thyng:
than a fortunate foole.

The .xviii. Chapter.



Manne of feble courage, anoyeth Socra.
hymselfe lyghtlye with that which
he loueth.

To be ouercome with affections, Pitha.
is an euident token of foolysshnes.

He is not happy that hath riches, Seneca.
but he that vseth them.

The wicked sometyme seme to be happy.

It is better to suffer death, than by compulsion
to doe that is euill. Herme.

He that is enclined to hys owne well, is ngyhe
the wyathe of god.

He that despyzeth great charges, despyzeth great
troubles.

The thyrbē booke of

Pitha. The heartes of good people, are the castles of
theyr secretes.

It is a great folly for a man to muse much on
suche thynges as doe passe his vnderstandeng.

Plato. To doe well to hym that hurteth vs, is þ most
acceptable thyng, in the syght of god, that a man
may doe.

Folly is the greatestt enemye, that a man maye
haue.

Socra. He that dooeth good, is better than the good
whiche he dothe; and he that doth euill, is worse
than the euill that he dothe.

A man without science, is lyke a realme with-
out a king.

Plato. An aswager of wrong ought greatly to be ho-
noured.

A good ryche man seldome may be founde.

Aristot. No man is happye, whyles that he lyueth.

He is an excellent warriour, that lacketh nei-
ther wysedom nor good successe.

There is but one way to goodnes, but þ wayes
to euill are innumerable.

The best place in warre is the myddes, for there
be the strong and valiant, whiche are in the mid-
dest betwene the hardy and the cowardes.

There is no kynde so euill, but that some good
is founde in.

Seneca. That whiche a manne beleueth not, shal neuer
fraye hym.

He syndeth setters, that syndeth benefites.

It is due to render deserued thankes.

They be worse that are lately made ryche, than
they whiche haue been ryche a great whyle.

Trauntyes prayers are necessarie,

¶ The

Proverbes and adages.

The. xix. Chapter.



A lacke frendes is a token of
euill condicions. **Socra.**

It is a foolishhe madnes to
thinke that riche mē be happy.
He is sufficiently wel learned
that knoweth how to doe well.
and he hath power inoughe, &
can refraine from doing euill.

He that demaundeth but reason, is able to vā-
quy the his enemye. **Pitha.**

Couetous mē lacke the thinges that thei haue.
The shorter a thyng is, the moze it deliteth.

Thei that robbe, and slaunder the dead, are
like furpous dogges, whyche bite and barke at
stones.

It is the part of a good manne to forgeat dis-
honest thynges: whiche to remembre, is a poynce
of euill. **Plut.**

That whiche is well done, is doen wittingly:
but that whiche is euyllye doone, is dooen igno-
rauntely.

He is as much a thefe that, stealeth openly, as
he that robbeth priuely.

A thyng oft spoken, troubleth the hearer.

To see is but a small matter, but to foresee
a thyng, is harde to be done. **Socra.**

A manne of good felyng, is euermoze discrete,
so is it not of the other sences.

Hearing in a man is a great helpe to knowlage. **Aristot.**

Custome is as it wer an other nature.

It is foolishnes to entend much vnto dreames.

Fonde and foolishye dreames, decetue them that
trust therein.

D. v.

They

The thyrde booke of

They be grosse and foolyshe physicions, which
take any counsaile at theyr patientes dreames.

When god wyl sende dreames or visions, they
chance to wyle men in the daye tyme.

Suche as be bozne deaffe and blind, haue their
inward powers the moze perfect.

He ought not to lye, whych wil teache other folke.

Diuerlite of opinions is the cause of muche
 strife.

That thing is noble whiche commeth of good
 kynde.

He that doubteth and meruaileth, seemeth to be
 ignozaunt.

Socrat.

The .xx. Chapter.

Whiche knoweth not how much
 he seeketh, dothe not know whan to
 fynde that whiche he lacketh.

It is better to be ignozaunt in vile
 thynges, than to knowe them.

The goodes of the soule are the
 principall goodes.

Pitha. A boaster is moze to be despyled than a lyer.

It is harde for a liberall man to be ryche.

It is better to suffer, than to doe wrong.

He is worste of all, that is malicious agaynste
 hys frendes.

Cupyl destroyeth it selfe.

The wrath and lust of lecherous people, alter
 theyr bodyes, & make many runne starke madde.

Plut. It is better for a man to amende hymselfe by
 folowng a good example of his predecessours,
 than to make his successours ware worste, by fo-
 lowng hys vnythefull vicious lpyng.

To be muche inquisitiue of others offences, is
 a signe

Prouerbes and adages,

a signe of an euill disposition.

Nothing dyspraiseth a man so muche as hys owne praising: specially whan he boasteth of hys good dedes.

The moste profitable thyng for the world is the death of euill people.

Men ought not to be chosen by age and number of peeres, but by wysedome and condicions. For he that hath chyldishe condicions is a child, bee he neuer so olde: and he that hath manlyke condicions is a man, be he neuer so yonge. Aristot.

Thre thynges are to be pitied, and the fourth is not to be suffered. A good man in the handes of a shewe. A wysemanne vnder the gouernaunce of a foole. A liberall man in subiection to a cattife. And a foole set in autoritie. Herme.

To men occupied about diuine thynges, lyfe semeth a thyng of no reputation.

Bothe slepe and labour are enemyes to learning.

There is no greater victorie, than for a man to vanquish himselfe.

There are many that wyl not fight, and yet be desirous to see frayes.

He that neglecteth wyfe and chyl dren, depreueth hymselfe of immortallite.

Prudence is the gyde of all other vertues.

The .xxi. Chapter.



It is harde for a manne hauinge plentyence to synne: to kepe hym selfe therefro.

Sweete hope foloweth hym that lyueth honestly and iustly, nourishyng hys heart, and cherisshyng hys olde Herme.

The thyrde booke of

olde age, and comfortyng him in al his miseries.

In all woorkes the begynnyng is the chiefest, & the ende hardest to attayne.

Seneca. He is not worthy to liue, that taketh no care to lyue well.

Tristip. He whiche is beautifull, and speaketh vnscmely thynges, draweth a sworde of leade, out of an iron sheathe.

Socrat. Suche thynges as are aboue vs, pertaine not vnto vs.

Nobilitie, gloze, and ryches, are the clokes of maliciousnes.

He that is mightie, is not by and by good: but he whiche is good, immediately is myghtye.

Chilo. Men should rather be drawen by the eares, than by the clokes: that is, by perswasion and not by violence.

It is lawfull to be a frende, but no farther than to the alfare: that is, we ought not for oure frendes sake to transgresse our religion.

A citie cannot prosper, whan an oxe is sold for lesse than a felle.

He is worthy no wealth, that can suffer no woe.

Seneca. Suche babbyng is a signe of small knowlage.

Worldly vanities hynder mans reason.

Herm. He is a wise man that doth good to his frendes: but he is moze than a manne, that dothe good to his enemies.

Of euils, the least is to be chosen.

Plato. Good respecte and consideracion to the ende of thynges, preserueth both soule and body.

Seneca. Euerye manne is wyse in that whiche he hath learned.

He that helpeth the euill, hurteth the good.

Men

Prouerbes and adages.

Men should lyue excedyng quietly, of these two wordes, myne and thync, wer taken away.

Hope of reward, maketh payn seme pleasaunte.

To bee praysed of euill men, is as euill as to be praysed for euill doyng.

¶ Of benefites, and of vnthankefulnes.

¶ The .xxii. Chapter.



Benefites ought to be as well bozne in mynde, as recepued with the hande.

The remembraunce of benefites ought neuer to waxe olde.

The wil of the geuer, and not the value of the gift, is to bee regarded.

He is worthy to be deceiued, whiche while he bestowed a benefite, thought of the receiuyng of an other.

A small thyng geuen willingly, is moze acceptable than that which is grudgingly geuen, be it of neuer so great price.

One gift wel geuen, recouereth many losses.

A gift grudgingly geuen of a nygard, is called a stony loafe: whiche although it be bitter, is nedeful to be receiued of the hungry.

He is vnthankfull whiche acknowlageth not the good that is done him. He is moze vnthankfull that to his power acquiteth it not. But he is most vnthankfull that forgetteth it bitterly. To be vnthankfull is an vncomely thyng.

There is no greater treasure, than discrecion and witte.

No greater pouertie than ignoraunce.

Beneca.

Boete.

No

The thyrde booke of

No better frendship than good condicions.

No better gyde than good fortune.

Hastines causeth repentaunce.

Forwardnes causeth hynderaunce.

Pride is cause of hatred, and flouth of dyspraise.

It is better to heare than to speake much, and
therfoze Nature hath geuen vs two eares, and
but one tongue.

Experienc is a good chastisement.

It is better to seeke and not to fynde, than to
fynde and not to profite.

All thynges maye be chaunged saue Nature,
and all thynges eschewed, except death.

Wyte without learning, is lyke a tree wpyth-
out fruite.

It is better to suffer greate necessite, than to
bozowe of hym, whom a man may not trust.

The ende of sickenes is death: and the end of
darkenes, is lyyht.

Chaunge of the worlde is a good teacher.

Socra. Experienc is a good correctour.

The hasty man is neuer without trouble.

There are thre sortes of men woefull to bee
scen. A ryche man fallen into pouertie.

A vertuous man dysprayed: And a wyseman
scorned of the ignoraunte.

Seneca. He hath ryches sufficiente, that nedeth nether
to flatter nor to bozowe.

He dothe hymself wryng, which obeyeth them
whom he ought not.

Plato. Suffisaunce is the castle which kepeth wise
men from all euyl workes.

Fins.

Pythie Me- ters of diuerse matters.



Socrates.

That to wrath and anger is thrall,
Ouer his wit hath no power at all.

Hermes.

Be mery and glad, honest, and vertuous,
For that suffyleth to anger the enuious.

Pythagoras.

The more that a man hath of aboundaunce,
So much the lesse hath he of assuraunce.

Socrates.

The frendes whome profite of lucre encrease,
When substaunce fayleth, therewithal wil cease:
But frendes that are coupled with heare, and
with loue,

Neither feare, nor fortune, nor force mai remoue

Busonius.

Of that in vertue thou take any payne.

The payne departeth, but vertues remaine.

But of thou haue pleasure to doe that is yll,

The pleasure abateth, but yll tarpyeth still.

Solon.

If that by destiny thynges bee decreede,

To labour to shunne them is paine lost in dede.

But of that the chaunce of thynges be vnset,

It is folly to feare that we knowe we may lette.

Plato.

It is the parte of hym that is wyse,

Thynges to foresee, with diligent aduise.

But

The thyrde booke of

But whan as thinges vnluckely doe frame,
It becommeth the valiaunt to suffer the same:
¶ Hermes.

If not for to speede, thou thinke it a paine,
Wyll not the thyng that thou mayst not attayne:
For thou and none other art cause of thy let,
If that which thou maist not thou trauel to get.

¶ Plato.

To faine, and to flatter, to glose, and to lye,
Require diuers colours, & woordes fayre & lye.
But the vtraunce of truth is so simple & plain,
That it nedeth no study, to forge or to fayne.

¶ Horace.

To the avaricious is no suffisaunce,
For couetise increaseth as fast as his substance.

¶ Solon.

He is neyther ryche, happy, nor wise,
That is a bondman to his owne auarice.

¶ Pythagoras.

To strike another yf that thou pretend,
Thinke if he stroke thee, y wouldst thou defend.

¶ Solon.

To bestes muche hurt hapneth, because they
be dumme:
But muche moze to menne by meanes of speche
hath cumme.

¶ Chales.

All enuious hertes with the dead men departe,
But after death, dureth the slaunders varte.

¶ Hermes.

He that at ones instance, an other wyll defame:
Wyll also at an others to the last doe the same.
For none are so dangerous & doubtful to trust:
As those that are readiest to oveyer every lust.

¶ Plato.

Prouerbes and adages.

CPlato.

Sith making of maners in company doth lye,
Enhaunte the good, and the euill see thou lye:
But if to the euill thou nedes wilt resorte,
Returne betyme, for feare thou come shorte.

CSocrates.

Loue betwene wysemen, by effect may fall,
But not betwene fooles though folly be egall:
For wit goeth by ordze, and maye agree in one,
But folly lacketh ordze, so that concozd is none.

CTheophrastus.

For a man muche better it is among raueners,
To fall and be taken, than among flatterers:
For rauens but of fleshy dead bodyes do deppye,
But flatterers deuoure men while thei be alieue.

CSocrates.

He that of all men will be a correctour,
Shall of the most part win hate for his labour.

CDiogenes.

Of flaunderers & flatterers take heede yf ye will,
For nether tame nor wild beast can bite vs so ill:
For of wild beastes, flaunder is the woorst biter,
And of the tame, moske byteth a flatterer.

CPythagoras.

They that to talke of wysedome are bent,
Not folowynge the same, are lyke an instrument:
Whose pleasant sound the hearers doth delite,
But it self not hearyng, hath thereby no profite.

CHorace.

As long as a tyme of a vessel maye laste,
Of the first licour it kepeth the taste:
And youth being seasoned in vertuous labours,
Will euer after therof kepe the sauoure.

Curypides. Englished by Ascham.

The thyerde booke of

What thing a mā in tēder age hath most in vze,
That same to deth alway, to kepe he shalbe sure.
Therfore in age who greatly longes good fruit
to mowe,

In youth he must hiself apply good seede to sow.

CDithagozas.

Beware of thine enemy whan he doth manace,
And trust thou him not if fayre seme his face:
For serpentis neuer so deadly do stying,
As when they bite without any hysing.

CHermes.

Treasures whiche falsehood semeth to augmēt,
Are euilly gotten, and woꝛser are spente:
Wherefore to be ryche whoso doth entende,
Dought truely to winne, and duely to spend.

CPlutarche.

With the world vnsteady dothe oft ebbe & flowe,
It behoueth a wyse man al tymes for to knowe:
And so for to saile while he hath fayre weather,
That the hauen may kepe hym whan hold maye
no anker.

CDiogenes.

Of a churlish nature procedeth foule language,
But fayre speche is token of a noble courage.

CAnacharsis.

A frende is not knowen but in necessitie,
For in tyme of welth eche man semeth frendlye.

CSocrates.

Wisedom and science, whiche are pure by kynd,
Should not be writ in bookes, but in mynde:
For wisedom in bookes with the boke wyll rot,
But wyll in mynde wyll neuer be forgot.

CSeneca.

For couetous people to dye it is best,

Prouerbes and adages.

For the longer thei liue, the lesse is their rest:
For life the leadeth, they: substaunce to double,
Where death the dischargeth of edlesse trouble.

CAntisthenes.

When ought not wepe for him þ gilty is layne,
But for the slayer whiche quicke dothe remain:
For to dye giltylesse is losse but of body,
But bodye and soule both, are lost of the giltye.

CXenocrates.

Of workes begun whan goodnes may brede,
We should with all swiftnes, deuise to procede:
But yf by our workes maye growe any ill,
We should be as swift to conquere oure will.

CSocrates.

By ordyng the tong is a tryall moste true,
To know yf a man his lustes can subdue:
For he that ne rule can his tongue as hym lyke,
Hath muche lesse power other lustes to resiste.

CSocrates.

What euer it chaunce thee of any to heare,
Thine eye not consenting, beleue not thine eare:
For the eare is a subiect full oft led awrye,
But the eye is a iudge that in nothyng wyll lye.

CSeneca. Boetius.

Wisdomme and honoz most commonly be found
In them that in vertue and goodnes abound:
And therefore are better than silver and golde,
Whiche the euill commonly most haue in holde.

CHozace.

Stop the begynnynges, so shalt thou be sure,
All doubtfull diseases to swage and to cure:
But yf thou be carelesse and suffer them braste,
To late cometh plaister, when all cure is paste.

CXenophon.

The thyrde booke of

¶ If that it chaunce thee in warre for to fyghte,
More than to wit, trust not to thy myght:
For wit without strength much more doth auaille
Than strength without wit, to conquere in batayle.

¶ Aristotle.

Both hatred, loue, and theyr owne profite,
Cause iudges oftentimes the trueth to forget:
Purge all these vices therfore fro thy mynde,
So shal right rule thee, and thou the truth finde.

¶ Plato.

Although for a while thy vice thou may hyde,
Yet canst thou not alwaye kepe it vnespyde:
For truth the true daughter of god and of time,
Hath sworne to detect all synne, vice, and crime.

¶ Aristotle.

The hauing of riches is not so commodious,
As the departyng from them is greuous.

¶ Plato.

Happy is the realme, the whiche hath a kyng,
Endued with wisdom, vertue and learnyng:
And muche vnhappye is the realme & prouynce
Wheras these pointes doe lacke in their prync.

¶ Plutarke.

To whatsoeuer the kyng doth hym frame,
His men for the moste parte, delite in the same:
Wherfore a good kyng shoulde vertue ensue,
To geue his subiectes example of vertue.

¶ Hermes.

· Better it is for a wyfe to be barraine,
Then to bring forth a yle wycked carraine.

¶ Socrates.

Almes distributed vnto the indigent,
Is lyke a medicine geuen to the impotent:
But to the vneadey, a man to make his dole,

Prouerbes and adages.

Is like the ministeryng of playsters to a whole.

¶ Pythagoras.

Better it is for a man to be mute,
Than with the ignorant much to dispute;
And better it is to liue solitarily,
Than to enhaunte muche euill company.

¶ Diogenes.

Trie, and than trust after good assurance;
But trust not ere ye trie for feare of repentance.

¶ Plato.

That thyng in a realme is worthy renoume,
Which raiseth vp right, & wrong beatech down.

¶ Seneca.

Goodnes it selfe doth good men declare,
For which many moe, the better doe fare.

¶ Socrates.

Unhappy he is wherforer he come,
That hath a wit, and wyll not learne wysdome.

¶ The thynges that cause a quiet

lyfe, written by Marciall.

More frende, the thynges that doe attayne;
The happy lyfe, by these I finde:
The riches left not got with payne;
The fruitfull ground, the quiet minde.

The equal frende, no grudge, no strife,

No charge of rule, nor gouernaunce:

Without disease the healthy lyfe,

The householde of continuance.

The meane dyet, no daintye fare,

Wisdom toynd with simplicitie:

The night discharged of all care,

Where wine the wit maye not oppresse.

The saythfull wyfe without debate,

P.iii.

Suche

The lasse booke of
Such sleepes as maye begyle the nyght:
Content thy selfe with thyne estate,
Neither wilthe death noz feare his might.
Finis.

The lasse booke

of Prouerbes and Semblables.



Three bookes concluded according to our promise, it is requisite that the fowerthe folow: which being wel considered, is no lesse profitable, either to good instructiō, or morall wisdom, than any of the rest. For whereas the other onely commendeth and shew the thyng simply, this kind by vehemēcy of matter contained in other thynges, perswadeth y thing effectually, besides much good learning of naturall Philosophy, contained in y premisses. And surely y diligence of y philosophers herein is greatly to be commended, which hath deuised so goodly a way to culture al man to wisdom. In whiche kynde, lieth Erasmus, one of the best learned in our tyme, hath alreadye studied, and therof compiled a booke, drawe (as he saith himselfe) out from the purest of the philosophers: I haue herin englished of his, such as to me seemed moste mete for this purpose, adding the to other agreeable to this matter: omittinge the reste, not because they agree not herewith, but because they be

Parables and Semblables.

be so many, as wyl in Englishe make a great volume: willinge suche as therein delite, to set furth þe rest, & not to speke for al thynges here, in which nothyng lesse than perfection is pretended. As for the profit & vse of parables, I thinke it nedelisse for to declare, seeinge theyr owne pynnesse declare them so playnely, as no manne may doe it plainly: as for example.

Like as Humlocke is poyson to man, so is wyne poyson to Humlocke.

What declaracion nedeth this now, to be better vnderstāded, except a mā phisically should shew the properties of wyne and Humlocke? Howe as for the vse of this in perswasion it maye bee thus applyed.

Lyke as Humlocke is poyson to man, and wyne poyson to Humlocke: So is flatterye poyson to frendship, and lycence to be flattered poyson vnto flatterye.

Nowe here þe example þe Erasmus vseth, wherein is contained great counsel, great wit, & great learning. First it teacheth þe Humlocke is poyson, and mortall when it is mingled with wyne: which beinge knowen, may þe better be auoyded. Then counsellet he to beware of flatterye, & in shewing what maketh flatterye deadly poyson, he teacheth a remedy how to auoyde flatterye: For yf we regarde not a flatterer, nor geue him licence to flatter vs, we shall neuer be hurt by flatterye. Such lyke commoditye shal a mā take by parables, or as I call the, Semblables, which hereafter shal folow: the effect whereof, I haue not drawen into summaries, because they be so few: but haue put them together, as I found them, wishing them with all the rest, to be well accepted.

The laste booke of

Hermes. Socrates. Plato.



Like as a Chirurgien payneth sore his patientes boyes, with launcynge, cuttinge, and serpyge putrefied members: Euen so doth the mynde of manne afflict and bere hys unruly soule, that it myghte by suche meanes bee rydde from boi

luptuousnes.

He that being reproued, departeth immediately hatyng his counsaylour: doth as a sicke man, which as soone as his Chirurgien hath cut his pincer, goeth his waye, not tarynge vntill hys wound be dressed, and his grief asswaged.

Like as to a shyewe horse belongeth a sharpe bydle: so ought a shyewe wyfe to bee sharpepe handled. As plantes measurably watred growe the better, but watred to much are drowned and dyed: so the mynde with moderate labour, is refreshed, but with ouermuch is viterly dulled.

As empty vessels make the loudest sound: so they that haue least wit, are the greatest babblers.

Like as a ship that hath a sure anker, may lye safelye in any place: ryghte so the mynde that is ruled by perfect reason, is quiete euery where.

As a smal spot or freckle in the face is a greater blemyshe than a scarre, or knot in the bodye: so a small fault in a prince, seemeth worse than a greater in a private person.

As fyre smoketh not muche, that flameth at the fyrste blowynge: so the glozpe that shyneth at the fyrst, is not greatly enuyed at, but that which

is

Parables and Semblables

is long in getting, enuy alwayes preventeth.

Lyke as a good Musicion, haupng any key or stryng of his instrumente out of tune, doth not immediately cut it of, and caste it awaye, but ether wryth strayingng it hygher, or slackenyng it downe lower by lytle and lytle, causeth it to agree: so shoulde rulers rather resourne transgressours, than to caste them awaye for euery trespasse.

Lyke as narrow mouthed vessels whiche are longest in fylling, kepe they lycoure the better: so wittes that are slowe in takyng, are best of all to retayne that they learne.

As a sparkle of fyre, or the snuffe of a candle, negligently left in an house maye sette an whole towne on fyre: so of pryue malice and discorde, commeth open destruction of people.

As yron and brasse is the bygghter for the wearyng: so the witte is the moste readye that is most occupied.

Lyke as they that taste popson, destroye themselves therewith: so he that admytteth a frende before he knowe hym, may hurt hymselfe whyles that he proueth hym.

Lyke as a Chamell hath all coulours saue whyte: so hath a flatterer all poyntes saue honestye.

Like as one br aunche of a tree beyng sette on a fyre, kyndleth al the reste: so one vicious felow destroyeth an whole company.

As a precious stone in a golde ryng: so shyneth an heart that is settled in vertuousnes.

Lyke as with water, Hauite is made swete: esuen so a sorrowful hert is made mery with wine.

As

The laste booke of

As a sicke man is cured of his disease by vertue of a medicine: so is an euill man healed of hys malice, by vertue of the lawe.

Like as men chose good ground to labour and to sowe: so should they chose honest menne to bee theyr seruantes.

As the fortune of this world shal make thee reioyce ouer thine enemies: euen so maye it make thine enemies reioyce ouer thee.

Lyke as waxe is readye and plesaunte to receyue any pzynt or figure: so is a young chyld apte to any kynd of learning.

As a Physicion cannot cure his patiente, except he knowe fyrst the truth of his dysease: euen so maye a man geue no good counsaile, except he knowe thzoughly the effect of the matter.

Euen as a good gardiner is very diligente about his garden: wateryng the good and profitable herbes, and rootyng out the vnprofitable weeds: so should a kyng attende to hys common weale, cherisshyng his good and true subiectes, and punishyng suche as are false and vnprofitable.

As the cuttyng of bynes and al other trees, is cause of better and moze plentifull fruite: so the punishmente of the badde causeth the good to flozpye.

Lyke as grene wood whiche is long in kynde-lyng, is whoetter than the drye whan it is fyered: so he that is seelde and long ere he be angrey, is harder to bee pacified, than he that is soone vexed.

Lyke as the bitternesse of the Alowe tree, taketh away the swetenes of the sweeteste honey: so
euill

Parables and semblables.

suppl woꝝkes destroe and take away the merite of the good.

Like as an arow that lighteth on a stone glaūseth awaye, because the stone lackynge softnes, yeldeth not to receyue it: so the rycheſſe that for tune geueth, not gyded with diligence and cōsumſpection, vaniſh away without profit.

He that teacheth good to an other, and foloweth it not himſelfe: is lyke him whiche lighteth a candle to an other, and goeth hymſelfe darkeyng.

Like as a beſſell is knowne by the ſound whether it bee whole or broken: ſo are menne proued by theyꝝ ſpeche, whether they bee wiſe or fooliſh.

Like as a fyre whiche ſedeth vpon corrupte thynges, deſpyſeth the ſweete and pure herbes: ſo wickednes foloweth the wicked, diſpraiſenge all goodnes.

As ruſte conſumeth yron: ſo doeth enuie the heartes of the enuious.

As a ſhephearde among his ſhepe, ſo ought a kynge to be among his ſubiectes.

Lyke as a ſielde although it bee fertile can bring forth no good fruite, excepte it bee fyrſte tilled: ſo the minde although it be apt of it ſelfe, cannot without learning bring forth any goodnes.

As the plough rooteth out from the earth, all brambles and thyſſes: euen ſo wiſedome rooteth out all vices from the minde.

Lyke as a craſed ſhippe by drynkyng in water, not onely drowneth it ſelfe, but al other that are in her: ſo a Ruler by vſyng viciousnes, deſtroyeth not himſelf alone, but al other beſides he
are

The laste booke of .

are vnder his gouernaunce.

As it becometh the people to be obediēte and subiecte to theyr lord and kyng: so it behoueth the kyng to entende diligently to the weale and gouernaunce of his people, and rather procure theyr profite, than his own pleasure. For as the soule is ioyned with the bodye: so is a kyng vnitēd with hys people.

Like as a smal disease, except it be looked to in tyme, and remedied, maye bee the destruccion of the whole bodye: so yf rulers be negligent, and looke not to small thynges whereupon greater do depend, and see them reformed in tyme: they shall suffer the common weale to decaye, not habile to reforme it whan that they would.

As the shadowe foloweth the bodye: so prayse foloweth vertue. And as y shadow goeth sometimes befoze, and sometimes behynde: so dooeth prayse also to vertue, but the latter y it cometh, the greater it is, and the more of value.

As in euery Pomegranade there is some graine rotten: so is there no man but hath some euill condicion.

As a man appeareth more in a miste than in cleare wether: so appeareth hys vyce more whan he is angry, than whan he is at quiett.

As no Physicion is reputed good that healeth other, and cannot heale himself: so is he no good gouernour that commaundeth other to auoide vyces, and wyl not leaue them himself.

Like as the spere walleth the sperbande: so doth scozefulnes wast loue betwene frendes.

As men for theyr bodely health do abstayne from euill meates: so oughte they to abstayne from

Parables and semblables.

from synne, for the saluacion of theyr soules.
As health conserueth the body: euen so wisdom conserueth the soule.

As a captain is the directer of an whole host:
so reason ioyned with knowlage, is the gupde of lyfe.

Like as an hande is no part of a man excepte it can doe the offyce of an hande: so is wisdom no parte of a wyseman, except it bee occupied as it should bee.

Lyke as a gouernoure of a ship, is not chosen for his riches, but for his knowelage: so oughte rulers of cytyes to bee chosen for theyr wisdom and leaurning, rather than for theyr dignite and rycheffe.

As a golden bydle although it garnyshe an horse, yet maketh hym neuer the better: so although ryches garnyshe a man, yet can they not make hym good.

Lyke as age foloweth youth: euen so death foloweth age.

As to the good, theyr goodnesse is a rewardes so to the wicked, theyr wyckednesse is a punishment.

Lyke as gryefe is the dysease of the bodie: so is malice a sickenes of the soule.

As a manne in a darke caue may not see his owne proper fygure: so the soule þat is not cleane and pure, cannot perceiue the true and perfecte goodnes of almighty god.

As the goodnes of wysemen continually cmenberth: so the malice of fooles eyermoze emparreth.

As God surmounteth all other creatures: so
the

The laste booke of

the remembraunce of hym, surmounteth all o-
ther imaginations.

As liberalitie maketh frendes of enemies, so
pride maketh enemies of frendes.

Lyke as Bees out of flowers, sucke forth the
sweetest: so shoulde menne out of sciences, learne
that is best.

Lyke as no man can tell where a shooe wynd-
geth, saue he þ weareth it: so no man can know a
womans disposicion, saue he þ hath wedded her.

As thei whiche cannot suffer the light of a cā-
dle, can muche worse abyde the brightnes of the
sunne: so they that are troubled with small try-
bles, would be moze amased in weighey matters.

The spouse whiche forsaketh her housebande,
because she is grieued with his manners: is like
him, whiche because a Bee hath stong hym, for-
saketh the honey.

He that fisheth with poyson, catcheth fysh, but
yl and corrupted: and so they that endeour to
geat theyr housebandes by decettes & charmes,
may lyghtly geat them, but better vngotten.

Such wiues as had rather haue foolish house-
bandes whome they mighte rule, than to bee rus-
led by sober wyse menne: are lyke to hym whiche
would rather leade a bynd man in an vnknowe
waie, than to folowe one that can see, and know-
eth the waie well.

Like as a blocke though it bee decked with
golde, pearles and gemmes, is not to bee regar-
ded except it represent the shape of sumhat: euen
so a wyfe bee she neuer so ryche, yet yf she bee not
obedient to her housband, she is nothing worth.

Lyke as the sauour of carrayn is noysome to
them

Parables and semblables.

them that smell it : so is þe talke of fooles to wyse men that heare it.

Lyke as in a payre of tables, nothyng may be wel wytten, beefore the blottes and blurres bee wyped oute: so vertue and noblenes can not bee seene in a mā, except he first put away his vices.

Lyke as the eye cannot at once see both aboue and beneath: no more maye the wit applye bothe vyce and vertue together.

As Vupe in euery place findeth somewhat to cleaue to: so loue is neuer lpyhtelpe wythoute a subiect.

Aristotle, Plutarke, Seneca.



Lyke as Poutres oftentymes whyle they bee to curyous to rubbe of spottes from theyr chyldzen, rub awaye the skynne and all: Euen so diuers, whyles they goe about to redresse smal tryples, commytte greater offenses.

He that casteth awaye hys kynssfolke, and maketh hym frenndes of straungers: doth as the mā whiche would caste awaye his fleshye legge, and set on another of wood.

Lyke as rayne maye not profite the corne, that is sowed vpon drye stones : so neyther teachyng nor study maye profit a foole to learne wysedom.

Like as the eye without lpyght can neyther see it selfe, nor iudge of any thyng els : so the soule that lacketh wysedome, is brute and knoweth nothyng.

As the towne whereto men laboure, waxe alwayes richer and richer, and such as are bent to ydlenes

The laste booke of

ydlenesse and pleasure, daylye decaye, and come to bitter desolacion: so the goodes that bee gotte by trauaile, studie and diligence, and so kepte, shall continue and encrease: but that whyche is euil got, or sodainly wonne, shal euen as sodainly banyshe awaye agayne.

Lyke as the sycke man whyche asketh counsaile, and is taughte of the Physicion, is neuer the nerer of his health, excepte he take hys medicine: so he that is instructe in wisedome and vertue, and foloweth not the same, is neuer the better therfore, but loseth the health of his body, and blessednes of his soule.

Like as it is a shame for a man whyche would hyt the pricke, to mysse the whole butte: euen so it is a shame for hym that despyreth honoure, to fayle of honestye.

As fyre and heate are inseparable: so are the heartes of fawthfull frendes.

Lyke as a trumpeter soundeth oute his meangynge by the voyce of hys trumpet: so shoulde a woman let her housebande speake for her.

They whyche wer wonte to doe sacrifice vnto Juno, the Goddess of maryed women, tooke alwayes the galles oute from the beastes whyche they sacryficed: signyfying thereby, that al anger and dyspleasure ought to be farre from married folke.

Lyke as they whych kepe Eliphantes weare no lighte coloured garmentes, nor they whyche kepe wyld bulles, weare anye purple, because suche colours do make them fierce: so oughte a wyfe to abstaine from suche thinges as she knoweth well offende her housebande.

Lyke

parables and semblables.

Like as a membre vexed with the itche hath alwaies nede of clawing: so the couctousnes of the mynde can neuer be satisfied.

As a scarre geueth vs warnynge to beware of woundes: so the remembraunce of euylles that are past, may cause vs to take the better hede.

As the complayntes of chyldzen maye be sone appeased: so small affections vanishe yeghtly.

He that byngeth an infyrmed body to a bain, or to any voluptuousnes: is lyke to hym whiche byngeth a broken shippe into the raging seas.

He whiche geueth riches or gloze to a wycked man, geueth wyne to hym that hath a fieuver.

They which go to a banquet onely for the meates sake: are like them which go onely to fill a vessel.

Like as the bodie is an instrumente of the soule: so is the soule an instrument of God.

Seruauntes whan they slepe, feare not their maysters, and they that be bounde forgeat theyr fetters: in sleepe vicers & sores leaue smarting, but supersticio alone vexeth a mā whā he slepeth.

If they be miserable whiche haue cruel maysters althoug they may goe from thē: how much are they moze miserable that serue theyr bycces as their maisters from whome they cannot flee.

They whiche woo ship god for feare lest any euill shoulde chaunce vnto them: are like them which hath Tyrantes, and yet reuerence them because they shoulde not hurt them.

Like as they iudge worse of a man the whiche say that he is wyathfull and vngacious, than if they denyed hy m to bee aloue: so they thynke not so euill of god, whiche say there is no god at all, as the superstitious whiche saye god is froward

The laste booke of

and full of wyathe and reuengeaunce.

Like as thei which bring by horses wel, teache them first to folow the byddle: so thei that teache chyldren, shoulde first teache them to geue eare to that which is spoken.

As we behold our selues in other folkes eyes: so shoulde we learne by other mens reporte, what doth become vs, and what doth not.

Like as thei which geue vntyllingly, seme to haue but litle themselves: euen so thei which prayse other folkes sclenderly, seme to desyre to be praysed themselves.

Like as in meates the holesomnes is as muche to bee requyred as the pleasauntnesse, so in hearyng and readinge authours, we ought to desyre as well the goodnes as the eloquence.

As a looking glasse representeth euery thyng that is set agaynst it: euen so dothe a flatterer.

Like as the shadowe foloweth a man contrynually, whatsoeuer he doe: euen so a flatterer whatsoeuer a man doth, applyeth himself to the same.

Like as a Physicion cureth a man secretlye, he not feeling it: so shoulde a good frende helpe his frende priuely, whan he knoweth not of it.

Like as the rule ought to be streyght and iust, by which other rules shoulde be tryed: so oughte a gouernoure which shoulde gouerne other, to be good, vertuous, honest, and iust hymselfe.

As a vessel cannot be knowen whether it bee whole or broken, excepte it haue licoure in it, so can no man be throught to be knowen what he is before he be in authoritie.

As darnell springeth by among good wheate, and nettles among Roses: eue so enuy groweth

by

Parables and Semblables.

by among vertues.

Wheras is no lyght, there is no shadowe: and wheras is no welthe there is no enuy.

They that are ready to take a tale out of anothers mouth: are lyke vnto them whiche sleeping one profered to be kysed, would hold forth theyr lippes to take it from hym.

Like as a hare both bestuereth, nourisheth, and is with young al at once: so an vsurer befoze he haue beggled one, deuyseth howe to deceiue another, by makynge a false bargayne.

Lyke as an hoise after he hath once taken the byble, must euer after beare one or other: so he that is once fallen in der, can lightly neuer after bee thoroughly quit therefrom.

As a wise mariner in calme weather preparerth himselve lokyng for a tempest: Euen so ought y minde when it is most at quiet, to doubt of some tribulacion.

Lyke as the famished for lacke of other meate, are fayne sometime to eate theyr owne fleshe: so many that are vainglorious, are forced to praise themselves because no man els will.

Lyke as a spot oughte to bee wiped out at the fyrst, lest with to long tarryng it staine throughe, & be y worse to be got out, so should dissencion bee remedied at the first, that it growe not to hatred.

As the vessel cannot be full which alwaye sheweth out, & taketh in nothing: so the man cannot be wise, y euermore talketh & neuer hearkeneth.

Like as there is no tree but will waxe barrain and grow out of fashion yf it bee not well attended: so there is no witte so good, but wyl waxe enyll, yf it be not well applyed.

¶ ii.

Lyke

The laste booke of

Like as there is no beast so wilde, but that diligence may make tame: so there is no wit so vnsayly, but by good bringing by may make gentle.

Like as phisicians with theyr bitter drugges, doe mingle theyr swete spices, that thei might be the better receiued: so ought checkes to be mingled with gentle admonicions.

Like as a dogge deuoureth by and by whatsoeuer he maye catche, and gapeth continuallye for more: so if it chaunce vs to obtain any thyng, we set litle by it, desyring alwayes to obtayne some what els.

Like as the bookes whiche are seldome tymes occupied, wil cleue fast together: euē so by memory waxeth harde, if it be not oftentimes reuied.

Like as the stroke whiche a man seeth may be the better receyued and defended: so the mischief which is known of befoze can do by lesse harme. The popson whiche serpentes continually kepe without any harme, thei spewe out to others destruction: but the malicious contrarywise hurt no man so muche as themselves.

Like as when the wine spourgeth, it breaketh the vessel, & that whiche is in the bottome cometh by to the bylme: euē so drunkenness discovereth the secretes of the heart.

Like as a cunningg workeman can fashion an ymage of any kynde of matter: so a wise manne should take in good worth al kyndes of fortune.

Like as the Sunne is all one both to poore & riche: so ought a Prince not to haue respect to by person, but to the matter.

Like as an Adamant by a secrete & hid power draweth yron vnto it: euē so wisdom by a secret meane,

Parables and semblables.

meane, draweth vnto it the heartes of men.

Like as fyer is an instrument, without which fewe workes can be finished: so without charitie, nothyng may be done wel and honestly.

Like as cleare glasse can hyde nothyng: so there be many that can kepe secret nor dissemble nothyng.

As some porsons are so contrarie by nature, that the one cureth the other: so is it likewise of deceiters and byces.

After winter the springe time foloweth, but after age youth neuer commeth agayne.

As it is a great foolishnesse to leaue the cleare fountaynes and to fetch water in puddels: so is it likewise to leaue the Euangelles, and to stude by the dreames of mens imagination.

Like as an Adamant draweth by litle and litle that beaury prync, vntill at the last it be ioyned with it: so vertue and wysedome ioyneth men vnto them.

As he whiche in a game place runneth swiftest and continueth still his space, obtaineth that crowne for his labour: so all that diligently learne, and earnestly folowe wysedome and vertue, shall be crowned with euerylasting glory.

Finis.

A table declaryng the contents of the whole booke.

The fyrrst booke.

The first beginning of philosophy. Cap. i.
The partes of philosophy. Cap. ii.
Of the beginning of morall philosophy.
Cap. iii.

The kyndes of teachyng morall philosophy.

Cap. iiii.

The ordze of the booke.

Cap. v.

The life of Hermes, otherwise called mercurius
Trismegistus. Cap. vi.

Of Pythagoras.

Cap. vii.

Of Chales Milesius.

Cap. viii.

Of Solon, and which were the seue that are cal-
led sages. Cap. ix.

Of Chilon.

Cap. x.

The lyfe of Bias.

Cap. xi.

Of Periander.

Cap. xii.

Of Anacharcis.

Cap. xiii.

The life of Mison.

Cap. xiiii.

Of Epimenides.

Cap. xv.

Of Anaxagoras.

Cap. xvi.

The life of Phericides.

Cap. xvii.

The life, answers, & death of Socrates. ca. xviii.

Of Xenophon.

Cap. xix.

Of Aristippus.

Cap. xx.

The lyfe of Plato.

Cap. xxi.

Of Xenocrates.

Cap. xxii.

Of Arcesilaus.

Cap. xxiii.

The lyfe of Aristotle.

Cap. xxiiii.

Of Diogenes.

Cap. xxv.

Of Antisthenes.

Cap. xxvi.

Of Isocrates.

The table.

Of Isocrates. Cap. xxviii.
 Of Plutarke. Cap. xxviii.
 The lyfe and death of Seneca. Cap. xxix.

¶ Finis.

The seconde booke.

The profit and vse of morall philosophy. Cap. i.

Of god, of his workes, and of his power. Cap. ii.

Of the soule, and gouernance therof. Cap. iii.

Of this world, his iustices, & pleasures therof. Cap. iiii.

Of death not to be feared. Cap. v.

Of frendship and frendes. Cap. vi.

Of counsaile and counsailours. Cap. vii.

Of riches and pouertie. Cap. viii.

Of Silence, speache, and communication howe to be vsed. Cap. ix.

Of kiges, rulers, & gouernours, howe they should rule both themselves & their subiectes. Cap. x.

In the xi. Chapter are contained the preceptes and counsailes of good maners for all purposes, written of the Philosophers.

¶ Finis.

The contentes of the thyrde booke.

The vse and profit of proverbes and adages. Cap. i.

Of wisdom, learning, & understanding. Cap. ii.

Of iustice, lawes, cities, & gouernance. Cap. iii.

Of power, honour, vertue, and strength, howe to be vsed. Cap. iiii.

Of liberallitie, patience, vse custome, and discipline. Cap. v.

Of

The table,

Of knowlage, ignoraunce, and erreure, and of
foolishnes. Cap. vi.

Of money and covetousnes. Cap. vii.

Of tong, of faire speche, & of flattery. Ca. viii.

Of truth, of faith, of errour, & of lying. Cap. ix.

Of hyppocrysy and manners, of dispositions &
good enstruccion. Cap. x.

Of love, lust and lechery. Cap. xi.

Of sorow, gladnes, feare, & boldnes. Cap. xii.

Of anger, wrath, envy, malice, & reuengeaunce.
Cap. xiii.

Of libertie and bondage. Cap. xiiii.

Of women, wyne, and drunkenes. Cap. xv.

The rest of the Chapters of this booke
contayne many goodly sentences of dy-
uers good and profitable matters.

¶ Proper Metres.

¶ Finis.

In the last booke are conteyned
Parables, very proper to be vled, writ-
ten by these foloweng.

Hermes. Socrates.

Plato. Aristotle.

Plutarche. Seneca.

¶ Finis.

Imprinted at London in

Fleetestre at the signe of the sunne ouer

againste the conduite by

Edwarde w hitchurche.

Cum priuilegio ad imprimend

sum solum.

Jo. 2155 hii

